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**A HANDBOOK**  
*of the*  
**United Brethren**  
**in Christ**

**By E. L. SHUEY, A. M.**

**REVISED AND ENLARGED**  
**1901**



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**Dayton, Ohio**



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# A HANDBOOK

OF THE

## UNITED BRETHREN IN CHRIST

Prepared by E. L. SHUEY, A.M.

*Revised and Enlarged*

LIBRARY OF

Bethlehem Theological Seminary,

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United Brethren Publishing House

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## PREFACE TO REVISED EDITION.

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AN intelligent understanding of the character of the religious denomination to which one belongs is important. A study of the faith, polity, and work of a church, even in brief form, may be very suggestive and helpful.

In a church like our own, in which the members so fully direct the policy and methods, all, even the youngest, should be instructed in its history and work, its principles and government. A full knowledge of the Church's history—its struggles, growth, and successes, its principles and methods of work—cannot fail to enlist the enthusiasm of its members, and to make them more devoted to its interests.

To those who have not access to more extended books, who desire in a brief space an outline of the work and history of the denomination, this little Handbook is offered, with the hope that, in part at least, it will meet their wants. It is believed that such a compendium will be of daily service. Therefore it has been prepared and presented.

The history shows that the Church has grown slowly but steadily, through the devotion of earnest workers, many of whom have sacrificed much for its life; that little by little its field has been widened, first in the extension of its territory, afterwards in the development of its departments of effort.

*Special.* The hearty reception which, from its first issue, has been accorded this little Handbook, and the many expressions of commendation, are recognized as

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evidences of its continued utility and a sufficient guarantee for its continuance.

The important changes in Church life and government, made as each year passes, render revision necessary from time to time. Every effort has been made to have the book what is most desired,—a brief statement of all things essential to an understanding of our Church life and history, and a concise compendium of its work and workers up to date. This is our only apology for this revised edition. M.

*June, 1901.*

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## HISTORY AND DOCTRINE.

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### ORIGIN.

"UNITED BRETHREN IN CHRIST," is the title of the Church which, in the latter part of the eighteenth century, grew out of the religious awakening of William Otterbein and a number of his friends.

Philip William Otterbein, the leader of this movement, was a distinguished divine and missionary of the German Reformed Church, who was sent by the Synods of Holland, in 1752, from Dillenburg, Germany, to America. He was chosen for the mission because of his zeal and earnestness, and his deep devotion. As a young man he preached with great power and learning. It was not, however, till after his settlement at Lancaster, Pennsylvania, his first charge in America, that Otterbein, after much prayer, realized that God had poured upon him the spirit of grace and power. He now began to preach against the lifeless formality of the church, which had been thought sufficient by both ministry and people, and in the midst of which he had so long lived and worked. He therefore urged the necessity of a new birth and of experimental godliness.

While Mr. Otterbein was thus preaching, and establishing prayer-meetings in which the laymen might have better opportunities for labor, Rev. Martin Boehm, a zealous Mennonite, having himself experienced a similar change of heart, was engaged in a different field in the same work. At a "great meeting,"

held about 1766,<sup>1</sup> in Isaac Long's barn, in Lancaster County, Pennsylvania, both these ministers, with many others, were present. At the close of a very earnest sermon by Mr. Boehm, Mr. Otterbein arose and embraced the preacher, crying, "We are brethren!" These words suggested, a number of years later, the name for the new denomination which finally sprang from this meeting.

From this time these brethren, with other ministers, all Germans, traveled extensively in Pennsylvania, Virginia, and Maryland, preaching to all that a vital union with Christ, in heart and life, is essential to religious growth. Otterbein himself was, in 1774, settled over a congregation at Baltimore, Maryland, which had withdrawn from the communion of the German Reformed Church. Here he remained until his death in 1813, directing and superintending the work begun in his young manhood.

It was not intended, at first, by these fellow-workers to organize a new church, but simply to awaken the people to the importance of conversion, or the new birth. While working with this purpose, several years passed. Later it was decided to call a conference of the ministers devoted to the work to consider the best means of uniting and establishing the believers in the new life. This gathering was held in 1789, at Baltimore, when it was decided to continue the conferences as might seem best. Finally, in 1800, the societies interested in the movement united and formed the "United Brethren in Christ," with Mr. Otterbein and Mr. Boehm as bishops.

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<sup>1</sup> See *Life of Otterbein*, by Professor A. W. Drury, D.D., pages 117-122.

## GROWTH.

From 1800 to 1815 the Church grew slowly but steadily in the States already mentioned, its work being solely among the Germans. As many of its members emigrated to Ohio and the West, they carried forward the work, and in 1810 a new conference was formed west of the Alleghenies, known as the Miami. From this were formed, in 1818 and the years following, the Muskingum, Scioto, Indiana, and other conferences.

Among the men prominent in the movements of this and the succeeding period, besides Bishops Otterbein and Boehm, were Christian Newcomer, George Geeting, Andrew Zeller, Henry Spayth, and Henry Kummer, Sr. The zeal and devotion of these and other earnest men were abundantly rewarded.

The first General Conference met, June 6, 1815, near Mt. Pleasant, Pennsylvania, in a small log school-house. Fourteen ministers were present, from four States. After much prayer and deliberation, the Confession of Faith was adopted, together with a book of Discipline, containing rules and directions for the government of the Church.

About the same time a new period of growth began. The Church, hitherto composed exclusively of Germans, began to find earnest supporters among the English settlers west of the Alleghenies, and these conferences gradually became English. The growth was now more rapid, for the field was wider. Ministers and people were zealous in spreading their belief farther and farther. As they emigrated north and west, new churches and new conferences were formed, and the succeeding decades showed marked growth. The Church, which in 1820 had about one hundred and fourteen preachers, with thirty-six itinerants, and per-



haps ten thousand members, included in 1845 five hundred and eighty-one preachers and about thirty-six thousand members.

In the earlier years John Russel, Joseph Hoffman, John McNamar, and others, and in the later years Wm. Davis, J. Griffiths, W. R. Rhinehart, J. J. Glossbrenner, D. Edwards, and many others contributed to the establishment of the work of the Church and of its principles. This was the period in which the position of the Church was taken on many of the great moral questions which distinguish it; and the men of the time were worthy of the work.

The efforts of the Church during these years were largely expended in the country districts, the ministers for some reason avoiding the towns and cities. Each itinerant had many appointments, traveling from one to another, preaching at private houses, in barns, schoolhouses, or wherever opportunity offered. His salary was small, often but a few dollars, but he was always honored, and the people everywhere received him with kindness and hospitality.

The increasing growth of the Church led to the adoption, by the General Conference of 1841, of the Constitution, which from that time till 1889 was the basis of the legislation of the various general conferences. This same growth had led to the establishment, in 1834, of the *Religious Telescope*, and the beginning of the Publishing House of the Church. It was but a little later, in 1845, that the first steps in our educational history were taken, and the first college was opened in 1847. But progress was not yet stopped. Feeling that the Church is to carry the gospel to all the earth, the Missionary Society was organized in 1853, and the first missionaries were appointed a year later. In 1875 the women of the

Church began their active, aggressive work in the Woman's Missionary Association. From the early catechetical schools had come the Sunday schools, first organized about 1820. To supply their wants were begun the *Children's Friend* and *Missionary Visitor*, later called the *Children's Visitor*, and now consolidated with the former publication which is issued weekly. The publication of the various Bible lesson-helps, now so important a part of our work, was begun later. In this series are included *Our Bible Teacher*, *Our Bible Lesson Quarterly*, *Our Intermediate Bible Lesson Quarterly*, *The Home Department Quarterly*, *Lessons for the Little Ones*, *Bible-Lesson Pictures*, and *Bible Pictures for Our Little Ones*.

In 1889 the *Quarterly Review of the United Brethren in Christ* was established by order of the General Conference. It is a magazine of high grade and with excellent editorial department. During its first term it was edited by Rev. J. W. Etter, D. D. It was published as a private enterprise by a number of interested ministers from January, 1894, to October 1, 1901, at which time its management was assumed by the Publishing House, upon certain conditions made by the General Conference.

One of the most striking movements of recent years has been the development of the work among the young people of the Church. This took the form of the organization of societies for Christian work in the various congregations. In June, 1890, a convention was called at Dayton for the organization of a denominational young people's society. Careful consideration resulted in the formation of the Young People's Christian Union. This union is composed of the various young people's Christian societies of the denomination, each congregation being left to decide for itself what shall

be the form of the local organization. This fraternal plan has resulted in very great stimulus to the work among the young people of the denomination, and the excellence of its organization has been shown by the adoption of its methods in other denominations than our own. The growth has been very marked in numbers, in perfection of plans, and in scope of work accomplished.

In response to the evident desire of a large part of the Church for some improvements in its government, the General Conference of 1885 appointed a commission of twenty-seven ministers and laymen "to consider our present Confession of Faith and Constitution, and present such a form of belief and such amended fundamental rules for the government of this Church in the future as will, in their judgment, be best adapted to secure its growth and efficiency in the work of evangelizing the world." Certain limitations were at the same time placed upon the Commission. It was also to present its report to the Church for approval or rejection by the members. This Commission met in 1885, made a series of changes, and determined upon a plan for submitting them to the Church. For nearly three years the subject was debated, and in November, 1888, by a vote of the requisite number of the members, the forms submitted were adopted. By the ratification of the General Conference of 1889, these became the expression of faith and the law of the Church on May 13 of that year.

This action of the Church was followed in the summer of 1889 by an effort on the part of fifteen members of the General Conference, who withdrew from its session on the adoption of the revised Confession of Faith and Constitution, and their adherents, to gain

possession of the Church property in various parts of the country. This led to a series of actions in the civil courts, and the highest tribunals in all the States in which suit was brought, except Michigan, after thorough examinations of the questions involved, have decided in favor of the majority. The Church quickly recovered its losses, and was soon moving more speedily than ever.

During the later years the Church has been occupied in the development of the various departments of its work. Many of the men who have been influential in these movements are still living, earnest in their endeavors, and honored by their fellow-men. The growth continues, the efforts to hold the early zeal and devotion are unbroken, and the mission of the Church—to maintain decided positions on all questions of Christian life—is daily fulfilled in the work of its people.

In 1888 there were 1,490 itinerants, with 204,500 members, contributing about one million of dollars for church work.

The losses occasioned by the secession of 1889 were soon overcome, and the reports for 1900 show 4,229 organized churches, with 1,897 itinerants, and a membership of 243,841, contributing over a million five hundred thousand dollars for the various departments of the Church, which have been materially enlarged in many directions.

## CONFESSION OF FAITH.

ADOPTED BY VOTE, 1888.—RATIFIED BY THE GENERAL CONFERENCE, 1889.

In the name of God, we declare and confess before all men the following articles of our belief:

## ARTICLE I.

*Of God and the Holy Trinity.*

We believe in the only true God, the Father, the Son, and the Holy Ghost; that these three are one—the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with the Father and the Son.

## ARTICLE II.

*Of Creation and Providence.*

We believe this triune God created the heavens and the earth, and all that in them is, visible and invisible; that he sustains, protects, and governs these with gracious regard for the welfare of man, to the glory of his name.

## ARTICLE III.

*Of Jesus Christ.*

We believe in Jesus Christ; that he is very God and man; that he became incarnate by the power of the Holy Ghost and was born of the Virgin Mary; that he is the Saviour and Mediator of the whole human race, if they with full faith accept the grace proffered in Jesus; that this Jesus suffered and died on the cross for us, was buried, arose again on the third day, ascended into heaven, and sitteth on the right hand of God, to intercede for us; and that he will come again at the last day to judge the living and the dead.

## ARTICLE IV.

*Of the Holy Ghost.*

We believe in the Holy Ghost; that he is equal in being with the Father and the Son; that he convinces the world of sin, of righteousness, and of judgment; that he comforts the faithful and guides them into all truth.

## ARTICLE V.

*Of the Holy Scriptures.*

We believe that the Holy Bible, Old and New Testaments, is the Word of God; that it reveals the only true way to our salvation; that every true Christian is bound to acknowledge and receive it by the help of the Spirit of God as the only rule and guide in faith and practice.

## ARTICLE VI.

*Of the Church.*

We believe in a holy Christian Church, composed of true believers, in which the word of God is preached by men divinely called, and the ordinances are duly administered; that this divine institution is for the maintenance of worship, for the edification of believers, and the conversion of the world to Christ.

## ARTICLE VII.

*Of the Sacraments.*

We believe the sacraments, Baptism and the Lord's Supper, are to be in use in the Church, and should be practiced by all Christians; but the mode of baptism and the manner of observing the Lord's Supper are always to be left to the judgment and understanding of each individual. Also, the baptism of children shall be left to the judgment of believing parents.



The *example* of washing of feet is to be left to the judgment of each one, to practice or not.

## ARTICLE VIII.

*Of Depravity.*

We believe man is fallen from original righteousness, and apart from the grace of our Lord Jesus Christ, is not only entirely destitute of holiness, but is inclined to evil, and only evil, and that continually: and that except a man be born again he cannot see the kingdom of heaven.

## ARTICLE IX.

*Of Justification.*

We believe that penitent sinners are justified before God, only by faith in our Lord Jesus Christ, and not by works; yet that good works in Christ are acceptable to God, and spring out of a true and living faith.

## ARTICLE X.

*Of Regeneration and Adoption.*

We believe that regeneration is the renewal of the heart of man after the image of God, through the word, by the act of the Holy Ghost, by which the believer receives the spirit of adoption and is enabled to serve God with the will and the affections.

## ARTICLE XI.

*Of Sanctification.*

We believe sanctification is the work of God's grace, through the word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts from sin, and are enabled to live unto God, and to follow holiness, without which no man shall see the Lord.

## ARTICLE XII.

*Of the Christian Sabbath.*

We believe the Christian Sabbath is divinely appointed; that it is commemorative of our Lord's resurrection from the grave, and is an emblem of our eternal rest; that it is essential to the welfare of the civil community, and to the performance and growth of the Christian church, and that it should be reverently observed as a day of holy rest and of social and public worship.

## ARTICLE XIII.

*Of the Future State.*

We believe in the resurrection of the dead, the future general judgment, and an eternal state of rewards in which the righteous dwell in endless life, and the wicked in endless punishment.

## POLITY.

The Church of the United Brethren in Christ is not an off-shoot from any denomination, its founders having held in view the accomplishment of a special mission. It did not arise from differences in doctrine, for it presents no radically new doctrines of any kind. Its beliefs are those of other evangelical churches, and its theology is Arminian. It enjoins the ordinances presented by the Scriptures and followed by the Christian churches in general. Its founders united to emphasize the need of consecration of soul to God, and of personal "religious certainty," and this has been its spirit.

In its administration, it is distinguished as a body in which the power is almost equally divided between the ministry and the people. All officers hold their

place by consent of the members, expressed by vote either directly or by representatives. The people choose the local church officers, who form the majority of each official board, and the delegates to each General Conference. The quarterly conference elects a lay delegate to the annual conference. The annual conference chooses its presiding elders and other officers. The General Conference elects all the general officers and boards of the Church.

But one order of ministers is recognized—that of *elder*. Bishops and presiding elders are chosen from among the elders simply as superintendents.

In supplying the congregations with ministers, the "itinerant system" is the adopted method. All pastors are subject to settlement and change as determined by a committee, consisting of the Bishop and the presiding elders at each annual conference. A minister may now remain upon a charge without limit of time, being subject, however, to annual reappointment by the conference.

In form of worship the Church seeks directness and simplicity. It has no liturgy, and does not enforce uniformity in service, each congregation deciding the method for itself.

The meetings of the Church include the regular Sabbath preaching of God's word, the weekly prayer- and class-meetings, and the Sunday school, with such others as each congregation may determine. Four times during the year the "quarterly meeting" of each charge is held by the presiding elder, at which time the general business of the charge is transacted, the communion service usually being held upon the Sabbath.

## POSITION ON MORAL LIFE.

A natural result of the principles which led to the formation of the Church has been to require of its members devotion to Christ, simplicity of faith, purity of life, and uprightness of conduct. Upon all questions of morality the position of the Church has always been decided. No compromise with evil has been suggested.

The law of the Church forbids the sale or use of intoxicating liquors by its members; and the renting of property to liquor dealers, or the signing of a petition favoring them, is considered immoral. The members are always found active in every movement for the growth of temperance. Its members are almost a unit in favoring the entire annihilation of the liquor traffic in the nation, and its leaders are active in their opposition to intemperance in every form. Its position, as stated by the General Conference, is unequivocal. Against the use of tobacco the sentiment is strong. The General Conference of 1901 has taken action refusing to admit to the ministry those who use it in any way.

The Church believes in the unity of human interests, and that difficulties between capital and labor can only be settled on the basis of intimate knowledge of Jesus Christ, and the application of the principles of the gospel to every-day business life.

As to the Sabbath, the denomination believes that the law of the Sabbath is perpetual, and that the day should be sacred and kept in the spirit of the author. It, therefore, opposes all forms of needless Sunday labor, and is pledged to do by precept and example all that can be done to secure the keeping of the laws against Sabbath desecration.

Believing that it is the right of every child to have such an education as will fit him for good citizenship, the Church is unequivocally in favor of the American public schools, and its members do everything that can be done to strengthen these schools of the nation.

Only such amusements are thought proper to the Christian as will tend to recreate him physically, mentally, and morally. Whatever will interfere with his highest growth in either of these lines should not be indulged in.

Slavery was always thought to be a sin, and in 1821 was entirely forbidden, the holding of slaves being made a misdemeanor. This position has never been changed. Many members in former days suffered severely in defense of this principle.

The Church has always been decided in its opposition to such secret societies as seemed to infringe upon the rights of those outside their organization, and to be injurious to Christian character. Its laws have always held this in view.

The authority of the civil government is recognized, and the members are enjoined to obey its laws; and while disapproving warfare, and favoring international arbitration, the Church acknowledges the obligation of every citizen to protect and preserve the government in time of treason and invasion.

On the questions of divorce and of true rights of man, the position of the Church is undoubted. Its principles and its practice cannot fail to lead to high Christian life.

# GOVERNMENT.

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## CONSTITUTION.

ADOPTED BY VOTE, 1888.—RATIFIED BY THE GENERAL CONFERENCE, 1889.

In the name of God, we, the members of the Church of the United Brethren in Christ, for the work of the ministry, for the edifying of the body of Christ, for the more speedy and effectual spread of the gospel, and in order to produce and secure uniformity in faith and practice, to define the powers and business of the General Conference as recognized by this Church, and to preserve inviolate the popular will of the membership of the Church, do ordain this Constitution:

### ARTICLE I.

SECTION 1. All ecclesiastical power herein granted, to enact or repeal any rule or rules of Discipline, is vested in a General Conference, which shall consist of elders and laymen elected in each annual conference district throughout the Church. The number and ratio of elders and laymen, and the mode of their election, shall be determined by the General Conference.

*Provided*, however, that such elders shall have stood as elders in the conferences which they are to represent for no less time than three years next preceding the meeting of the General Conference to which they are elected; and that such laymen shall be not less than twenty-five years of age, and shall have been members of the Church six years, and members in the confer-



ence district which they are to represent at least three years next preceding the meeting of the General Conference to which they are elected.

SEC. 2. The General Conference shall convene every four years, and a majority of the whole number of delegates elected shall constitute a quorum.

SEC. 3. The ministerial and lay delegates shall deliberate and vote together as one body; but the General Conference shall have power to provide for a vote by separate orders whenever it deems it best to do so; and in such cases, the concurrent vote of both orders shall be necessary to complete an action.

SEC. 4. The General Conference shall, at each session, elect bishops from among the elders throughout the Church who have stood six years in that capacity.

SEC. 5. The Bishops shall be members *ex officio* and presiding officers of the General Conference; but in case no Bishop be present, the conference shall choose a president *pro tempore*.

SEC. 6. The General Conference shall determine the number and boundaries of the annual conferences.

SEC. 7. The General Conference shall have power to review the records of the annual conferences and see that the business of each annual conference is done strictly in accordance with the Discipline, and approve or annul, as the case may require.

SEC. 8. The General Conference shall have full control of the United Brethren Printing Establishment, The Home, Frontier, and Foreign Missionary Society, The Church-Erection Society, The General Sabbath-School Board, The Board of Education, and Union Biblical Seminary. It shall also have power to establish and manage any other organization or institution within the Church which it may deem helpful in the work of evangelism.

SEC. 9. The General Conference shall have power to establish a court of appeals.

SEC. 10. The General Conference may—two-thirds of the members elected thereto concurring—propose changes in, or additions to, the Confession of Faith; *provided*, that the concurrence of three-fourths of the annual conferences shall be necessary to their final ratification.

#### ARTICLE II.

The General Conference shall have power, as provided in Article I., Section I., of this Constitution, to make rules and regulations for the Church; nevertheless, it shall be subject to the following limitations and restrictions:

SECTION 1. The General Conference shall enact no rule or ordinance which will change or destroy the Confession of Faith; and shall establish no standard of doctrine contrary to the Confession of Faith.

SEC. 2. The General Conference shall enact no rule which will destroy the itinerant plan.

SEC. 3. The General Conference shall enact no rule which will deprive local preachers of their votes in the annual conferences to which they severally belong.

SEC. 4. The General Conference shall enact no rule which will abolish the right of appeal.

#### ARTICLE III.

SECTION 1. We declare that all secret combinations which infringe upon the rights of those outside of their organization, and whose principles and practices are injurious to the Christian character of their members, are contrary to the Word of God, and that Christians ought to have no connection with them.

The General Conference shall have power to enact such rules of Discipline with respect to such combinations as in its judgment it may deem proper.

SEC. 2. We declare that human slavery is a violation of human rights, and contrary to the Word of God. It shall therefore in no wise be tolerated among us.

ARTICLE IV.

The right, title, interest, and claim of all property, both real and personal, of whatever name or description, obtained by purchase or otherwise, by any person or persons, for the United Brethren in Christ, are hereby fully recognized, and held to vest in the Church aforesaid.

ARTICLE V.

SECTION 1. Amendments to this Constitution may be proposed by any General Conference,—two-thirds of the members elected thereto concurring,—which amendments shall be submitted to a vote of the membership throughout the Church, under regulations authorized by said conference.

A majority of all votes cast upon any submitted amendment shall be necessary to its final ratification.

SEC. 2. The foregoing amended Constitution shall be in force from and after the final Monday after the second Thursday of May, 1889, upon official proclamation thereof by the Board of Bishops; *provided* that the General Conference elected for 1889 shall be the lawful legislative body under the amended Constitution, with full power, until its final adjournment, to enact such rules as this amended Constitution authorizes.

OUTLINE OF THE CHURCH GOVERNMENT.

An outline of the government of the Church must include a statement of its membership and its division into conferences, of the ministry and its character, and of the officers and official boards.

The basis of organization is the church, or congregation. For the sake of strength, several of these churches may be united, forming a charge or circuit. These stations and circuits are united into conference districts, of which there are now nearly fifty. These annual conferences are grouped at present into four districts, each presided over by a Bishop.

I. MEMBERSHIP. The membership of the Church consists of those who have been formally received in open congregation by the pastor, opportunity having been given for objections to their reception. Before they are received, applicants must affirm their belief in the Bible as the word of God and the only guide to the knowledge of the way of salvation; their confidence in the pardon of their sins; their determination by the grace of God to follow Christ in a life of holiness and devotion; their willingness to be governed by the Church Discipline.

Persons who are sincerely seeking the Lord may be received into the watch-care of the Church, but are not reported as members.

It is the duty of every member to acknowledge his faith in the Bible and its teachings, observe all the ordinances of God's house, attend the meetings of the church, encourage the Sunday school, keep the Sabbath holy, be diligent in prayer, live a quiet and peaceable life among his fellows, pay liberally to the support of the ministry and of the church, and contribute freely to the benevolent work of God's people. If possible, young people are expected to belong to the young people's societies.

Persons guilty of misdemeanors or violations of church rules, may, after due admonition and form of examination, be expelled by a vote of the local church.

Members removing from any place may receive, by

a vote of the congregation, a certificate signed by the pastor recommending them to Christian fellowship elsewhere.

II. MINISTRY. In close and natural relation to the membership, and springing from it, is the ministry, which is either itinerant or local. The former includes not only those who are in the active work of the Church, but also those who, once admitted to the itinerancy, are prevented by age, infirmity, or personal choice, from taking a charge in the Church. The latter includes such preachers as have not been admitted to the itinerancy.

In the choice of the ministry, the official members exercise the authority of the Church.

Each quarterly conference is authorized to issue a license to any person, properly qualified, as exhorter. This must be renewed annually. Such persons may then publicly explain the Scriptures.

Any person desiring to enter the ministry must apply to the quarterly conference of the church of which he is a member. He must give satisfactory evidence of his conversion, of his knowledge and qualifications, of his call to the ministry, and of his willingness to obey the church-laws. His license is renewable annually, and he must pursue the course of reading prescribed by the Discipline of the Church. After holding this relation two or more years, the licentiate may be recommended to the annual conference for admission as a preacher. He must be examined upon his faith, experience, desires, determinations, and qualifications. If these be satisfactory, he may be admitted as a preacher, upon probation. During the four years of this probation, the young minister must pursue the course of reading prescribed by the Church, being examined each year upon the studies of that year. At

the close of this probation, after a full examination of his character and attainments, the applicant may be admitted to the order of elder. The ordination service, usually performed by the Bishop, by the laying on of hands, is conducted on a day appointed,—generally at the meeting of the annual conference.

Having been thus admitted to the conference, the elder accepts the duties of the itinerant, enjoys a minister's privileges, and may perform all the offices ordinarily belonging to him.

Since 1889 women are admitted to the ministry on equality with men.

The minister, or elder, not only is the spiritual leader and instructor of the church, but keeps its records of members, arranges for the collection of its contributions to the benevolences of the Church, and superintends all its work.

The support of the ministry is provided by the people. At the beginning of each year the salary, as agreed upon by the minister and people, is apportioned among the members, and it is collected during the year by the proper officers. In cases where needed, assistance is given from the funds of the Board of Missions, either of the Church or of the conference. Provision is also made for the support of worn-out itinerant ministers and their families by general contributions of the people, and by payments from surplus funds of the Publishing House.

III. OFFICERS. The *local officers* of each church are the class leaders, class stewards, and trustees. The members of each congregation are divided into as many classes as is thought desirable, and a leader is chosen for each. The steward is appointed annually by the pastor, with the approval of the class.

The *Class Leader* is to be the spiritual guide of his



class. Being a faithful student of the Scriptures, a pious and godly man, he is to be an example to all his circle. It is his duty to meet his class in prayer and conference meetings, to speak to them regarding their Christian life, to visit them when sick, and to encourage them when in difficulty.

The *Class Steward* collects the contributions for the support of the ministry and church, keeps an accurate account of all money received, and reports the same to the treasurer at the quarterly conference. In congregations in which payments for church expenses are made by envelopes deposited at the church each Sabbath, the stewards serve as efficient assistants to the general steward and treasurer.

The expenses of the church are met by subscriptions made at the beginning of the conference year, or by assessments upon the members made by the finance committee on an estimate of the annual expenditure. These estimates may include any items desired by the church.

The *Trustees* are the legal representatives of the church. They are chosen by the quarterly conference in accordance with the law of the State. They have charge of all church property, controlling the building of churches and parsonages, and having direct care of them.

The *Official Board* of each congregation transacts the general business. It is composed of the pastor, all properly recognized preachers, exhorters, leaders, stewards, trustees of property, presidents of young people's societies, Ladies' Aid societies, women's missionary societies, and superintendents of Sunday schools and of Junior societies, residing within the bounds of the congregation. This board, meeting monthly, chooses the secretary and treasurer of the church, appoints

and receives reports of committees, and transacts all the business of the congregation. It submits the record of its business to the quarterly conference.

The *ministerial and executive officers* are the presiding elders and Bishops. These are always ministers, and are chosen by the elders at the annual and General conferences.

The *Presiding Elders* are chosen by the annual conference from among its body of elders. The conference having been divided into districts, an officer is placed over each. These presiding elders hold the quarterly meetings at each station, inquire into the condition of the work, spiritual and temporal, and assist the pastors in every way possible. At each annual conference the old and new presiding elders, together with the Bishop, assign the ministers to the various charges. The salary of each is fixed by the annual conference, and is assessed upon the various charges of the district.

The *Bishops* are chosen from among the elders, by the General Conference, at each of its sessions. These are the superintendents of the Church, and are four in number. They preside at the annual and General conferences, and attend to the execution of the laws of the Church. They hold annual meetings for deciding questions of law, determining the time of holding the annual conferences, and considering the general interests of the Church. They spend much time in visiting the various conferences, consulting, dedicating churches, and assisting the ministers. Their salaries are fixed by the General Conference, and are apportioned among the various conferences of each district, to be paid by the subscriptions of the people.

IV. CONFERENCES. Closely related to the official meeting, and composed of the same members, is the

*Quarterly Conference.* On circuits, it includes the official members of all appointments. This meets four times each year, as appointed by the presiding elder. This body makes the settlements with the stewards and ministers, grants licenses to exhort or preach, inquires into the moral and official character of its members, makes estimates of the expenses of the station or circuit, and provides for their apportionment; chooses the general stewards, and elects a lay delegate to the annual conference.

Beyond the congregation and the circuit is the *Annual Conference*. This consists of all elders and licentiate preachers that have been duly received by the conference, and one lay delegate from each charge. This gives the laymen active participation in the control of the Church and in consultation for its interests.

This conference has general supervision of the work within its limits, fixes the boundaries of stations and circuits, considers the religious work of the Church—missions, Sunday schools, etc.; receives reports from the ministers, including the money raised for general church purposes, and examines the moral and official character of each minister, provides for the examination and ordination of candidates for the ministry, hears appeals from the congregations, chooses presiding elders and other officers, and appoints a committee which, with the Bishop, stations the presiding elders.

The meeting of the annual conference is always an incident of great interest and blessing to the people, and is one of the Church's most efficient means of union and Christian fellowship.

The important bond of union for the Church in general is the *General Conference*, which meets every four

years, on the second Thursday in May, at such place as may be designated. This conference consists of ministers and laymen chosen by the vote of the members of the denomination during the month of November preceding its session. Each annual conference is represented by not less than one minister and one layman, the number of delegates increasing in proportion to the membership of the conferences. These two classes have equal privileges in the General Conference, but voting may be by orders.

The *General Conference* examines the administration of each annual conference, and establishes its boundaries; prescribes the districts, and assigns to each Bishop his work; modifies the provisions of the Church Discipline; provides for the management of the various institutions of church work; and elects the general officers—Bishops, Publishing Agent, General Church Treasurer, editors of periodicals, Secretary of the Missionary Society, Secretary of the Church-Erection Society, Secretary of the Sabbath-School Board, Business Manager of Union Biblical Seminary, Trustees of the Seminary, Publishing House, and Church, and members of the Educational, Missionary, Church-Erection, and Sunday-School boards, and three of the five elected members of the executive council of the Young People's Christian Union.

Thus the General Conference gives direction to the thought and power of the Church, and becomes the exponent of its faith and spirit. Its influence in the Church, in uniting its interests and directing its energies, and in bringing together its people and teaching them the blessings of Christian fellowship, cannot be overestimated.

## DEPARTMENTS OF CHURCH WORK.

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The Church, realizing that the efforts of its members must be exerted in specific directions, that God has commanded his people to study his Word, to instruct others, and to preach his gospel, and that system is essential to the best results of labor, has recognized various departments for the exertion of its energies. These include the Sunday school, the missionary, the publishing, and the educational interests.

These institutions have earned, by their blessed results, the enthusiastic support of every one, and may well call forth the honest pride of all members.

### I. SUNDAY SCHOOLS.

From its beginning provision has been made by the Church for the instruction of the youth in the way of the Lord. Sunday schools for instruction in the catechism were held very early. Otterbein himself visited parts of the Church and "started prayer-meetings and Sunday schools" very early in the century. The first school in Baltimore was begun in 1827, at the old Otterbein Church. From that time every encouragement has been given to instruction in the Word of God.

The Sunday school has even been considered a department of the church, working in and with the church. The superintendent is a church officer, responsible to the quarterly conference. On the other hand, the church is charged with nourishing and encouraging the school.

For the promotion of the interests of this cause a Sunday-School Board is elected by each General Conference.

The General Conference makes it the duty of each annual conference to levy on its fields of labor, annually, a sum equal to three cents for each member of the Church in its bounds for the support of this work. This fund is used to assist weak schools, in donations of supplies of literature, and to establish new schools, especially in cities, and to support Sunday-school missionaries in foreign countries. This is one of the most worthy of church benevolences, the small amount expended doing vast good. In addition, this board plans and suggests methods for the improvement and enlargement of the Sunday-school work and influence. Upon its suggestion, in order that the children may be more specifically instructed in the history and interests of the Church, the first Sunday in June, being that nearest Otterbein's birthday, is fixed as *Children's Day*. The services of this day are all for children, while the contributions go to augment the board's permanent fund. There is also provided a course of study for the preparation of Sunday-school teachers. Diplomas are given, signed by the president and secretary, to all who complete this "Normal Course". This "Bible Normal Union," as it is called, is under the immediate direction of the secretary, and has a membership of several thousand.

The Home Department and the Cradle Roll are the newest features of Sunday-school work, and each now numbers thousands of members in our schools.

As a result of energy in this department of church work, the Sunday schools are unusually prosperous. In 1900 there were 3,658 schools, with 259,925 scholars,

and 36,757 officers and teachers, being 52,841 more than the total membership of the Church. From these schools has come much of the strength of the Church, and many of its best workers are trained in them. For twenty-four years Colonel Robert Cowden has been the efficient secretary of the board, and much of the growth is due to his energy.

## II. MISSIONS.

The various conferences have been interested during most of the Church's history in the spread of the gospel beyond their immediate limits, and many have supported missionaries in home fields. Indeed, the history of the Church has been that of mission work, and the denomination is essentially missionary.

There was, however, during the earlier years, no union of effort for foreign missions. The first suggestions in their favor were decidedly opposed by many. The General Conferences of 1841, 1845, and 1849, took some inefficient action upon the subject. During these years, as a result of agitation, the sentiment in favor of foreign work was growing, and some of the annual conferences began to move toward active effort. Finally, in 1853, the General Conference organized the "HOME, FRONTIER, AND FOREIGN MISSIONARY SOCIETY," and appointed a board of directors and the proper officers. Rev. J. C. Bright, of the Sandusky Conference, through whose efforts, especially, these results were reached, was the first secretary.

The newly-appointed board met at Westerville, Ohio, in June, 1854. Rev. W. J. Shuey, who had constantly urged the establishing of a mission, was appointed together with Dr. D. C. Kumler and Rev. D. K. Flickinger. These sailed from New York in January, 1855, reaching Freetown a month later. After much difficulty a deed was obtained by their successors, Rev. J.

K. Billheimer and W. B. Witt, M. D., for the present mission-station at Shengeh, in British Sherbro, sixty miles south of Freetown, Sierra Leone.

The history of this mission from that time till 1870 is an index of the mission spirit of the people of America. It is a history of struggle, discouragement, and indifference, even at home, and of difficulty and opposition abroad. Among those who gave their services and labored faithfully were Rev. D. K. Flickinger, D. D., whose devotion to our missions has been unflagging; Rev. J. K. Billheimer and wife, so closely identified with the Church's missionary efforts; Rev. W. B. Witt; Rev. C. O. Wilson; Rev. O. Hadley and wife; and Rev. J. A. Williams, a native Christian, who gave efficient service, being the only one in charge.

In 1869 a crisis was reached, and the abandonment of the work was seriously considered, but, largely through the influence of Rev. J. Kemp, better counsels prevailed, and Mr. and Mrs. J. Gomer, members of the colored church at Dayton, Ohio, were sent out to begin anew work among the heathen.

Shortly after this the board undertook the education of three young Africans at the schools of Dayton, Ohio,—D. F. Wilberforce, David Kasambo, and Remmie Caulker. The second of these died soon after beginning his education. Mr. Wilberforce was highly successful while here, and has exerted a marked influence since his return to Africa.

Other missionaries have been sent out, and, although the work is much restricted by the limited appropriations of the board, there has been a very gratifying growth. In 1883 the American Missionary Association transferred to the board, for a term of years, the Mendi Mission, near Shengeh, with its annual income of \$5,000. Christians in England about the same time



became interested in the success of our missions, and at various times have afforded material aid.

In 1886, largely through the efforts of Rev. D. K. Flickinger, D. D., then Missionary Bishop, Mr. and Mrs. Rufus Clark, of Denver, Colo., gave \$5,000 for the erection of a building at Shengeh, West Africa, with special reference to the training of workers to be used in native evangelization. This training-school has been of incalculable service to the mission, inasmuch as already a number of prominent workers have been graduated from its course of study. Rev. D. F. Wilberforce organized the school, and was for several years its principal. Rev. A. T. Howard, B. A., served in a like relation from 1894 to 1898. His services were eminently satisfactory. Mrs. Howard was also an efficient teacher in the institution.

The methods of work employed in this mission have been generally commended. In addition to the religious teaching, boys and girls are received into the schools and taught much as Americans are taught, the instruction including various trades and industries. The mission farms have been tilled in part and the products have yielded some income. Thus careful habits and the love of work are cultivated.

It has seemed best to make an effort to impart a knowledge of the arts of civilization along with the efforts for the development of Christian character.

In 1898 a decided reverse came to the work of both the boards in Africa. A native uprising compelled Rev. and Mrs. L. O. Burtner and Rev. and Mrs. F. S. Minshall to leave the field and return to America. Our properties everywhere were destroyed, owing largely to inadequate government protection. In the autumn of the same year Rev. J. R. King, accompanied by his wife, returned, after a short furlough in America, as

joint superintendent for the two boards, to the ruins that war had brought. He was abundant in labors, and succeeded in rebuilding the Clark Training-School at Shengeh; also the chapel at the same place.

Rev. I. E. Albert, of Eastern Conference, accompanied by Mrs. Albert, was dispatched to this field in the autumn of 1899 to take charge of the training-school. As far as possible the students have been brought back to the school, and earnest efforts are being put forth for the increased efficiency of the institution.

Rev. R. Cookson Taylor attended the General Conference of 1901 as the first native African pastor to sit in the deliberations of that body.

The bill for indemnity for property losses amounting to about \$50,000 has been placed in the hands of Hon. Joseph K. McCammon, Washington, D. C. This has been done because of the feeling that the British government was remiss in its duty of protecting our helpless missionaries and our exposed property. It is hoped that our State Department will be able to secure the payment of said bill of indemnity.

The board has also carried its foreign work into Germany, not because Germany is not a Christian nation, but because of the conviction that there was particular need of propagating evangelical religion in this, our fatherland. The work was begun in 1869, Rev. C. Bischoff being the first missionary, and has progressed until many towns in Germany have been reached by our workers, of whom there are now twelve employed. These churches have over nine hundred members, and a number of good church-houses have been built. The ministers preach the same doctrine as did Otterbein in the century before—the need of conversion and a life devoted to God's service.

In 1895 God opened the way for our using a few well-educated Japanese for missionary work among their people. Rev. George K. Irie, one of the gentlemen referred to, took his post-graduate course in Lebanon Valley College at Annville, Pennsylvania. To the representatives of the Board of Missions, Dr. Irie disclosed the conviction that God had called him to labor for the evangelization of his people. Finding himself in thorough harmony with the doctrine and polity of our Church, in the autumn of 1895, accompanied by Mr. U. Yoneyama and Rev. S. Doi, two kindred spirits, and fellow-countrymen, he set sail for his native land. They held their first service in Tokyo, November 17.

The Secretary of the Board of Missions, Rev. Wm. M. Bell, D. D., spent December, 1895, and January, 1896, in visiting the chief cities of Japan, for the purpose of determining where our work should be located. The Secretary, assisted by Dr. Irie, effected the first organization of believers into a United Brethren Society at Kusatsu, Sunday, January 12, 1896, when twenty-eight Japanese brought to Christ united to form a church, and thus became the nucleus of our work in the empire of Japan. Dr. George K. Irie was superintendent for two years. He was abundant in labors, and was assisted by a number of earnest, faithful pastors and evangelists. At the invitation of the city authorities, he held services in a number of the police stations of Tokyo, a privilege never before afforded to a representative of the Christian religion. In 1898 Rev. A. T. Howard, B. A., was accredited Resident Secretary for Japan, and with his wife dispatched to the field. Since his identification with the work it has gone on steadily and with a good measure of success. Three Japanese pastors are employed in

Tokyo, one in Odawarra, one in Shidzuoka, and one in Kusatsu. In 1900 the staff of American workers was increased by the sailing of Rev. and Mrs. J. E. Knipp, the former being a teacher in the theological department of the Doshisha, at Kyoto, where some of our native ministers are taking the theological course. They are also establishing Sunday schools and otherwise laboring in this important city. This work is in coöperation with the American Board of Commissioners of Foreign Missions. Rev. and Mrs. Knipp are largely supported by the Second Church, Altoona, Pennsylvania, Rev. S. S. Hough, pastor. Rev. Joseph Cosand and wife, of the Friends' Church, having had many years' experience in Japan, and being thoroughly proficient in the use of the language, have been added to our staff of American workers. We have a membership of about two hundred, and conversions are constantly taking place.

Following the responsibility of the American Government in the possession of Porto Rico, it was decided that the Missionary Society should undertake work in that island. Accordingly the Secretary visited the island and located a mission at Ponce, February 10, 1899. Property was purchased May 19, 1900, and named Bethlehem Mission and Institute, a church of sixteen members was organized June 1, and the erection of a building was authorized at a session of the Executive Board held at Dayton, August 28, of the same year.

Rev. and Mrs. N. H. Huffman were appointed by the board, and began work in July, 1899. Dr. W. E. Clymer and wife have been named medical missionaries, and Rev. Philo W. Drury is under appointment. Rev. and Mrs. E. L. Ortt are in the field under the direction of the board, although supported by the

Sunday-School Board. School work has been successfully prosecuted, while evangelistic work has been carried on with constant fruitfulness.

The work of the Missionary Society has not, however, been confined to foreign fields. From its inception a large part of its work has been the planting and maintenance of home missions on the frontier and in our large cities. This work extends not only to the Pacific Coast, but is also extending southward quite to the gulf of Mexico. Dr. T. C. Carter is the general superintendent of the Southern department, and Rev. R. W. Wilgus is superintendent of the work in Louisiana. Rev. E. J. Church was the first missionary, and he is now employed as State evangelist for Louisiana. In 1884 a Chinese mission was opened in Walla Walla, Washington. It was conducted for a few years with satisfactory results.

In 1887 the debt of the Society, which had grown to over \$50,000, was apportioned to the annual conferences, and a special effort was made to cancel it. Over \$40,000 was collected for this purpose. The income of the Society for the quadrennium ending April 1, 1901, was \$301,841.66. During the same time there was collected by branch treasurers and expended in annual conferences \$126,994.51. Grand total, \$428,836.07.

The management of the Missionary Society is entrusted to a Board of Directors chosen by the General Conference. The senior bishop is president of the Society, and the bishops ranking next to him in time of service are in their order vice-presidents. A General Secretary is elected by each General Conference. The General Church Treasurer is the treasurer of the Society. Of the nine directors elected by the General Conference three must be laymen. The payment of

\$10 at one time constitutes one a life member, and of \$50 a life director.

The board holds its meetings at such time and place annually as it may itself determine. It elects an executive committee to administer its work between annual sessions. The Secretary devotes his time exclusively to the interests of the Society, keeping its records, conducting its correspondence, editing its literature, visiting its missions, exploring new fields, attending annual conferences, advocating the work, and soliciting funds.

Each conference is a branch society, administering its half of the funds received for missionary work within its own territory. It pays one-half of its receipts into the treasury of the general board. The conferences usually assess a definite amount upon each charge within their limits, this amount being provided by the offerings of the membership during the church year. Special offerings for special work at home or abroad are received and administered as per the wish of the donor.

THE WOMAN'S MISSIONARY ASSOCIATION was organized at Dayton, Ohio, in 1875, eight conferences being represented. The first missionary sent out, Miss Emily Beeken, opened work at Rotifunk about fifty miles inland from Freetown, on the Bompeh River, and the name of Bompeh Mission was assumed. Schools were opened, American houses built, industrial work developed on farm and in shop, a brick kiln was established, and all the work furnished with needed appliances. Schools were graded, and diplomas issued to graduates. A number of boys and girls have been educated in the mission who have gone forth to man out-stations, open schools, do evangelistic work, and engage in mercantile pursuits.

With Rotifunk as headquarters, work has been carried on at Bompeh and Palli, in the Temni country; at Rokon, in the Masimera; at Makundu, in the Yonnie; and at Taiana, Kwellu, and Moyamba, in the Mendi country, with a new station opened at Kundama. At most of these out-stations schools are established.

From time to time the force of American missionaries has changed, new workers succeeding the old, some taking periods of rest, then returning to the field. The longest period of service, twelve years, was given by Rev. R. N. West and wife.

Three faithful missionaries gave up their lives by reason of sickness, and were laid to rest in Africa—Rev. R. N. West, Miss Frances Williams, and Miss Elma Bittle.

Being warned of the need of frequent recuperation, a home of rest for the missionaries, named "Bethany Cottage," was built at a healthful altitude on Mt. Leicester, near Freetown.

When the mission was seemingly at the height of its prosperity, the natives revolted because of the imposition of a tax by the English government. During the insurrection, May 3, 1898, five of the missionaries at Rotifunk were massacred—Rev. I. N. Cain, Mrs. Mary Mutch Cain, Dr. Marietta Hatfield, Dr. Mary C. Archer, and Ella Schenck, and on May 9, Rev. L. A. McGrew and Mrs. Clara McGrew at Taiana. Almost the entire mission property, valued at \$17,700, was destroyed.

Recovering somewhat from the blow, and believing it their duty still to go forward, in the fall of 1898 other missionaries were sent out, and the work of reorganization begun. The policy has been to rebuild

only as the natives will take a share in the work, hoping thereby to give them a better comprehension of the value of buildings, and to cause them to feel that they have a part in the same. With this in view, the work has gone on slowly, but with good results.

The statistics for May, 1901, show eleven missionaries in the field and eleven native workers; fields of labor, eight, with one hundred and seventeen appointments. There were six day-schools and six Sunday schools. Property valuation, \$6,776.

Several attempts were made to establish mission work in Germany, but without much success, and all begun was transferred to the general board, and the funds accumulated, amounting to nearly \$3,000, were paid to them toward the erection of a chapel for their work at Weimar.

In 1882 work was opened among the Chinese at Portland, Oregon, and Mrs. M. E. Sickafoose was appointed superintendent, with Moy Ling, an educated Chinaman, as assistant. In 1893 Mrs. M. E. Henkle succeeded as superintendent, and continued until 1898. At this time, after a trial of a year near Chinatown, it was decided to close the school. It has accomplished a good work, instruction has been given to a large number of Chinese, quite a number have united with the Church, and we trust good fruitage has been borne by the many who have scattered to other States and to their native country.

In 1891 it was agreed to pay a certain sum toward helping to establish a church in Portland, Oregon. A lot was secured and a good church-building erected by the W. M. A., which, by force of circumstances, was entirely carried by them for a number of years; but the property was finally deeded to the local trus-



tees of the church, and with the conference of 1901 the W. M. A. discontinued appropriations.

In May, 1889, it was decided to open a mission in China, and in the fall of the same year Misses Australia Patterson and Lillie R. Shaffner were sent out as missionaries, with Rev. G. Sickafoose and Moy Ling to help locate the mission. A location was chosen on the island of Honam, in the province of Canton. The three who accompanied Miss Patterson returned home the following summer, leaving her alone. She soon mastered the language sufficiently to do house-to-house visiting with the aid of a Bible woman.

Reënforcements have been sent out from time to time, a medical force added, and dispensary opened. Four schools for girls and one for boys have been maintained, and a native pastor is in charge of the chapel.

A section of ground has been purchased, and a mission residence erected known as "Beth-Eden" (house of pleasantness); a girl's boarding-school has also been built. Outside ground was purchased, and a chapel and dispensary erected. Three out-stations have been opened—San Tong, Kwong Li, and Siu Lam. The statistics for May, 1901, show five missionaries in the field and nineteen native workers; fields of labor, four; communicants, fifty-eight. There were four day-schools and two Sunday schools. Property valuation, \$13,104.75.

At the annual meeting of 1900, in commemoration of the twenty-fifth year of service, it was decided to open a new field for labor, and early in 1901 the Rev. S. B. Kurtz and the Rev. E. S. Eby were sent to the Philippines. In conjunction with the other missionaries there a union was effected, and a division of terri-

tory agreed upon, which gave to the W. M. A. the three northern provinces along the west coast of Luzon. Vigan was made headquarters, a house rented, and the study of the language begun. The same year Rev. L. O. Burtner, accompanied by his wife, was sent as superintendent.

The membership of the W. M. A. in 1901, including young people and children, was 13,232. From organization to May, 1901, the sum of \$311,920.65 has been collected.

This society has taken especial charge of the instruction of the children and youth of the Church in the work of missions, and many of these are learning to love and encourage not only the mission-work, but all the work of the Church.

Each step taken in our mission history has had the blessing of God—the interest has increased, the contributions have grown, and men and women in many parts of the world have received the gospel. The purpose of organization is daily fulfilled.

### III. CHURCH ERECTION.

The CHURCH-ERECTION SOCIETY, organized in 1872, was under the control of the Missionary Society until 1889, and was managed by its officers. In that year it was made a distinct department. In 1897 the management was again consolidated in so far that one board serves both societies.

This branch of work has as its object the loaning of money to needy societies for the building of churches. When help is needed, application is made to the board of directors, the money is loaned on security, and is returned with interest within one to five years. The money is largely raised, as are the missionary funds, by the contributions of the membership upon assessment by the conferences.

With this new attempt to enlarge its work, greater success is assured. The determination to open new fields in our cities, and to enlarge the work in these directions, makes this one of the most important of all the Church's departments.

#### IV. PUBLISHING HOUSE.

In 1829 Aaron Farmer, of Salem, Indiana, began, under the auspices of the Miami Conference, the publication of the *Zion's Advocate*, a small religious paper. This was the first attempt at a Church paper. The enterprise soon failed from want of patronage, but it served to awaken an interest in Church literature. The General Conference of 1833 resolved to establish a religious paper, and appointed three trustees, who were authorized to collect subscriptions and donations, and to publish a "paper devoted to religious, moral, and literary intelligence." The next year these trustees bought at Circleville, Ohio, property, presses, and materials valued at \$1,600. The *Mountain Messenger*, of Hagerstown, Maryland, undertaken a few months before, was purchased a little later, and its editor, Rev. W. R. Rhinehart, was made editor of the new enterprise. The first number of the *Religious Telescope*, a small semimonthly, was issued December 31, 1834. This was the beginning of the publishing interest of the Church, which has now grown to be one of its greatest and most important factors of usefulness.

The one paper then published had a circulation of about twelve hundred, which at one time fell to a little more than eight hundred, and most of this was unpaid. It was but a short time, therefore, till there was a growing debt. But good management relieved this before 1849. During these years Revs. Wm. Hanby and N. Altman were employed as agents. In 1853 the General Conference decided to remove the

Printing Establishment to Dayton, Ohio, and accordingly the trustees purchased the site now held, one of the best in the city, for about \$11,000. Rev. S. Vonnieda was agent at that time, and Rev. H. Kumler, Jr., assistant. The credit system was in vogue, and the failure of its customers to pay the bills due almost overwhelmed the business. In 1864 a debt of \$52,000 had been created, while the assets were invoiced at about \$63,000. At this time Mr. T. N. Sowers was senior Agent, and soon after Rev. W. J. Shuey succeeded him. The Agent at once proposed, as a method of relief, the "Publication Fund," to be contributed by the Church. This plan, adopted by the General Conference of 1865, brought over \$18,000 to the establishment, and gave it an impetus in the right direction. Though the struggle was long, yet by careful management and judicious use of resources, the Agent was able to pay the last of this debt in 1880. At the session of the General Conference at Toledo, Iowa, in May, 1897, Rev. W. R. Funk, D. D., was chosen Publishing Agent, assuming the duties of the office in July of that year. His report to the General Conference of 1901 showed that he had paid a debt of \$61,000 which had accumulated, and that the assets of the House were over \$322,000.

The establishment includes all the departments necessary for complete work—wholesale and retail book-rooms; press-, job-printing, news-, and mailing-rooms; bindery, electrotype foundry, engraving, and editorial departments. It employs a large number of men and women, and its business is steadily increasing from year to year.

Besides the many books prepared for the Church, numerous periodicals are published. The oldest of these, the *Religious Telescope*, begun under such un-

favorable circumstances, has grown to be a strong and influential weekly. Among its editors have been some of the most prominent men of the Church. A list of their names may be found in the Historical Tables. The Sunday-school literature includes the *Children's Friend*, *Our Bible Teacher*, the *Home Department Quarterly*, the *Lesson Quarterlies*, and *Lessons for the Little Ones*. The circulation of these papers is not confined to our own Church, but their excellence has carried them far beyond its limits. The *Quarterly Review* has been issued since 1889, first by the House directly, afterward by a company of interested men, and again in 1901 by the House, upon certain conditions. The *Watchword* was established by the General Conference of 1893, thus adding an important paper to the list of Church publications. The German papers, *Der Fröhliche Botschafter* and *Jugend Pilger*, though they have a more restricted circulation, reach the homes and schools of the German portion of the Church. The General Conference, in session at Frederick, Maryland, decided to give the control of these publications to the Ohio German Conference, the House to pay annually a subsidy for their support.

The establishment is controlled by a board of nine trustees, elected every four years by the General Conference. In immediate charge of the House is the Publishing Agent, chosen also by the General Conference. The board meets annually, examines the condition of the business, controls the property, and plans for the extension of the work. In the interim, a Local Committee of three holds monthly meetings and advises the Agent regarding the conduct of the establishment. The Agent has immediate management of all the business of the House, appoints and pays all

subordinates, plans and executes all its commercial enterprises, and is responsible for all its work. Besides these business officers are the editor of the *Religious Telescope* and his associate, the editor of the Sunday-school literature, and the editor of the *Watchword*, who direct the periodicals with which they are connected.

The Discipline provides that the profits of the establishment, beyond what are necessary as a reserve, shall be distributed among the conferences, according to the number of itinerants, for the benefit of worn-out preachers and their families. Such a distribution has been made in recent years from the funds accumulated through the excellent management of the resources of the House.

#### V. EDUCATIONAL WORK.

The energy of the Church was so fully occupied, during its early history, with the work of evangelization that but little thought was given to educational questions. The members were largely Germans, to whom an educated ministry was synonymous with formality and skepticism. The members generally were intelligent people and believers in the public schools, and many of the ministers were well educated. Bishop Otterbein was one of the most learned men of his time. But none of these thought of education as a part of the Church's work.

Finally, in 1845, the General Conference recommended to the conferences a consideration of the question of the establishment of a Church college. In accord with the custom of the time, each conference began to agitate the question of an institution for itself, instead of one central university for the Church. The Scioto Conference was the first to turn its discussions

into action. In 1846 it purchased, for about \$1,300, "Blendon Young Men's Seminary," at Westerville, Ohio. This was soon afterward incorporated as "Otterbein University of Ohio," and was opened for students in 1847—the first Church institution of learning. Other conferences soon joined the Scioto in the project and united almost all of Ohio. President Lewis Davis, D. D., so long connected with Otterbein University and later with Union Biblical Seminary, was foremost among the men to whom belongs the honor of pressing forward the educational work of the Church in this period of decided and continued opposition.

This was the beginning of what may be termed the formative period of our educational history, which has been marked by the organization of very many institutions—some of them successful, others partially or wholly failing.

Mt. Pleasant Institute, of Pennsylvania, was founded by the Allegheny Conference three years after Otterbein University, and after an existence of eight years was united with it. Five years after the opening of Otterbein University, Hartsville College was founded by the conferences of southern Indiana. Later, in 1856, Western College, now at Toledo, Iowa, was begun at Western, Iowa, for the Church west of the Mississippi. A number of years afterward, Lebanon Valley College was established in the East, and Westfield College in Illinois. After these institutions, others were founded in various parts of the Church, as occasion seemed to demand. Many of these are academies, and serve as preparatory to the higher work of the colleges.

These colleges and academies have all done good work, and most of them are growing in attendance

and resources. None of them has been able, however, from lack of extended support, to attain the university rank so much desired.

According to the latest report of the secretary of the Board of Education, these institutions have twenty-six buildings, which, with their grounds, are valued at \$396,000. Their total productive endowment is \$361,618, and contingent assets \$100,171. Total property, \$900,929; debts, \$154,891. Their libraries aggregate 40,755 volumes. There are employed seventy-three professors and seventy-one other teachers. For the year 1900-01 the total attendance of students was 2,661.

THE BOARD OF EDUCATION, of twelve members, is elected by the General Conference. The objects of this board are to awaken the Church to a fuller appreciation of the value of an educated membership and ministry; to collect funds for the assistance of young persons who are preparing for the ministry; to recommend to the colleges and academies such measures as will make them more efficient; to collect statistics of the institutions of the Church and report them to the General Conference.

In accordance with these provisions, the board has suggested that the Church join in the observance of the "Day of Prayer for Colleges"—the last Thursday of January; that on the following Sabbath collections be taken in all the congregations for the "Beneficiary Fund." This fund is loaned to young men, without interest, to assist them in their preparation for the work of the ministry.

The board meets annually at the Seminary at Dayton, during the first week of May. It has had a good influence in bringing together many of those most in-



terested in education, and in suggesting plans for growth.

#### UNION BIBLICAL SEMINARY.

The theological school of the denomination is the result of an imperative demand on the part of the entire Church. As the colleges grew in influence, and became centers of religious power instead of promoters of formality and skepticism, as had been predicted in early times, the need of an institution for the special preparation of the ministry was demonstrated. After full deliberation, Union Biblical Seminary was established at Dayton, Ohio, by order of the General Conference of 1869. Dr. L. Davis was called from Otterbein University to be its senior professor, Revs. G. A. Funkhouser, D. D., and J. P. Landis, D. D., being chosen as associates. For a number of years the Summit Street United Brethren Church was used for the work of the school, but in 1879 a building was erected in West Dayton.

In the thirty years, to May, 1901, two hundred and thirty-one have graduated, and as many others have taken partial courses.

There are four professors and one teacher of elocution. Three courses are maintained—the regular, the English, and the missionary. Personal work is required of each student every week. A high degree of missionary interest is maintained, and a vigorous Y. M. C. A. in close connection with the World's Student Christian Federation. Regular medical lectures are given three days of every week.

The Seminary year is closed with a special devotional Bible-study conference under competent leaders.

The Seminary has proved itself a most valuable influence in our Church history. While its resources have increased materially in recent years, it is still

in need of money, and the Church should feel more fully its importance as a factor in its life. Too much attention cannot be given this all-important work, for the church of Jesus Christ in all ages has prospered just in proportion as she has had educated and consecrated men in her pulpits. The crying need to-day is wise leadership. This the Seminary seeks to furnish.

#### VI. HISTORICAL SOCIETY.

The Historical Society of the Church of the United Brethren in Christ was organized in May, 1885, for the purpose of gathering and preserving records, publications, and relics of the Church, and of men and women prominent in our Church history. A large room in the Publishing House has been fitted with cases, and here a number of valuable articles have been gathered, including files of Church periodicals, copies of Church publications, autograph letters and manuscripts of Otterbein and other workers, old conference records, pictures and photographs of men and places, relics from Otterbein's home, and other articles of interest and value.

The membership of this society includes any who, upon payment of one dollar or more per year, express an interest in the objects sought by the society. Its officers are chosen annually at the meeting held at its room during the first week of May.

Its work is eminently valuable in preserving items of interest in our Church history and encouraging wider study of the Church life.

#### VII. YOUNG PEOPLE'S CHRISTIAN UNION.

In April, 1890, the United Brethren Ministerial Association, of Dayton, Ohio, discussed the question, "Should we have a general organization of Young People's Societies?" Prof. J. P. Landis, Ph. D., pre-

sented the value of Young People's societies to the Church, and M. R. Drury, D. D., read a paper showing the practical benefit of denominational control of such societies, closing with a recommendation that "a convention be called of representatives of Young People's societies of whatever name in our Church, together with all friends of the movement, to organize a general Young People's society." A committee, consisting of M. R. Drury, D. D., Prof. J. P. Landis, Ph. D., and Rev. W. A. Dickson, was appointed to arrange for such a convention and to issue a call, under the approval of the Bishops.

The convention was held in the First United Brethren Church, Dayton, Ohio, June 4 and 5, 1890, and was attended by over two hundred delegates, from nine States, and representing fourteen conferences.

At the time of this convention Young People's societies of various kinds had been in existence for years, while a number of Christian Endeavor societies had been organized. In the convention widely divergent views existed as to the form of organization that should be adopted, some contending for the Christian Endeavor form exclusively, while others advocated an exclusively denominational form. Under the guiding influence of the Holy Spirit the "Young People's Christian Union" was organized. This organization, in keeping with the polity of the Church, embraces "the Young People's Christian societies of the entire Church, of whatever name," and is designed "for mutual helpfulness, for stimulating Church loyalty, and an intelligent interest in the various Church enterprises, and for the organization and extension of Young People's societies within the Church." It is not exclusive but inclusive in its scope.

The plan embraces a general Union under a consti-

tution, with biennial conventions, an executive council of seven members, branch organizations, and local societies.

The General Conference of 1893 adopted the Y. P. C. U. as a regular department of the Church, and elected its proportion of the Executive Council. It also established the *Watchword* as the organ of the Union, and elected Rev. H. F. Shupe as editor. Until that time M. R. Drury, D. D., was the Young People's editor, space in the *Religious Telescope* being given to the Union.

The first officers were: President, Prof. J. P. Landis; corresponding secretary, Rev. W. A. Dickson; treasurer, Mrs. R. L. Swain; Executive Council, Prof. J. P. Landis, Rev. W. A. Dickson, Mr. E. L. Shuey, Rev. H. F. Shupe, Rev. A. E. Davis.

In 1897, Rev. W. A. Dickson was appointed General Junior Superintendent, to which position he has been elected by subsequent general conventions.

Since the organization five biennial general conventions have been held, as follows: Galion, Ohio, Elkhart, Ind., Des Moines, Iowa, Toledo, Ohio, and Lebanon, Pa. In 1891 the Union undertook the establishing of a mission in Los Angeles, California, to which it has paid about \$6,700. It has also aided in establishing a church in Chicago and in supporting mission work in Porto Rico.

The Young People's society work is chiefly training, much having been done in training in the use of the Bible, in missions, in Christian Stewardship, and in general reading.

The statistics in May, 1901, are as follows: Young People's societies, 1,689; Junior and Intermediate societies, 446. Total, 2,135. Members in Young People's societies, 62,918; Juniors, 16,657. Total, 79,575.

## VIII. GENERAL CHURCH TREASURER.

The General Conference of 1901 provided that the following funds should be received by a common treasurer, who shall disburse said funds on the order of the proper officers, to wit:

1. The Home, Frontier, and Foreign Missionary Society.
2. The Church-Erection Society.
3. Union Biblical Seminary.
4. The Sunday-School Board.
5. The Board of Education.
6. The Beneficiary Educational Fund.
7. The General Conference Expense Fund.
8. The Church Trustees Fund.
9. And other benevolent collections of the Church.

He is required to give bond for the faithful performance of his duties. Said bond is fixed by the Board of Bishops. He is elected by the General Conference, and holds his office for the term of four years. The present treasurer is Rev. Wm. McKee, Dayton, Ohio.

# HISTORICAL AND STATISTICAL TABLES.

## GENERAL OFFICERS.

### BISHOPS.

- 1800—1813, William Otterbein (died, 1813) and Martin Boehm (died, 1812).  
1813—1814, Christian Newcomer.  
1814—1815, Christian Newcomer.  
1815—1817, Christian Newcomer and Andrew Zeller.  
1817—1821, Christian Newcomer and Andrew Zeller.  
1821—1825, Christian Newcomer and Joseph Hoffman.  
1825—1829, Christian Newcomer and Henry Kumler, Sr.  
1829—1833, Christian Newcomer (died, 1830) and Henry Kumler, Sr.  
1833—1837, Henry Kumler, Sr., Samuel Heistand, and William Brown.  
1837—1841, Henry Kumler, Sr., Samuel Heistand, (died, 1838,) and Jacob Erb.  
1841—1845, Henry Kumler, Sr., Jacob Erb., Henry Kumler, Jr., and John Coons.  
1845—1849, John Russel, J. J. Glossbrenner, and William Hanby.  
1849—1853, J. J. Glossbrenner, Jacob Erb, and David Edwards.  
1853—1857, J. J. Glossbrenner, David Edwards, and Lewis Davis.  
1857—1861, J. J. Glossbrenner, David Edwards, Lewis Davis, D. D., and John Russel.  
1861—1865, J. J. Glossbrenner, David Edwards, Jacob Markwood, Daniel Shuck, and Henry Kumler, Jr.  
1865—1869, J. J. Glossbrenner, David Edwards, Jacob Markwood, Jonathan Weaver, and Daniel Shuck.  
1869—1873, J. J. Glossbrenner, David Edwards, D. D., Jonathan Weaver, and John Dickson.  
1873—1877, J. J. Glossbrenner, David Edwards, D. D., (died, 1876,) Jonathan Weaver, D. D., and John Dickson.  
1877—1881, J. J. Glossbrenner, Jonathan Weaver, D. D., John Dickson, D. D., Milton Wright, D. D., and Nicholas Castle.  
1881—1885, J. J. Glossbrenner, D. D., Jonathan Weaver, D. D., John Dickson, D. D., E. B. Kephart, D. D., and Nicholas Castle.  
1885—1889, J. J. Glossbrenner, D. D., *Emeritus*, (died, 1887,) Jonathan Weaver, D. D., E. B. Kephart, D. D., N. Castle, J. Dickson, D. D., M. Wright, D. D., and D. K. Flickinger, D. D.  
1889—1893, Jonathan Weaver, D. D., E. B. Kephart, D. D., LL. D., N. Castle, D. D., J. Dickson, D. D., and J. W. Hott, D. D.  
1893—1901, Jonathan Weaver, D. D., *Emeritus*, (died, 1901,) E. B. Kephart, D. D., LL. D., N. Castle, D. D., J. W. Hott, D. D., LL. D., and J. S. Mills, D. D., Ph. D.  
1901—E. B. Kephart, D. D., LL. D., N. Castle, D. D., J. W. Hott, D. D., LL. D., and J. S. Mills, D. D., Ph. D.

## AGENTS OF THE PUBLISHING HOUSE.

Three Trustees—John Russel, Jonathan Dresbach, George Dresbach—and Editor W. R. Rhinehart .....	1834 to 1837
Rev. Wm. Hanby, Treasurer and Agent .....	1837 to 1839
Rev. William Hanby, Agent and Editor .....	1839 to 1845
Rev. J. Markwood (elected, but did not serve) .....	1845
Rev. N. Altman .....	1845 to 1852
Rev. Wm. Hanby .....	1852 to 1853
Rev. S. Vonnieda .....	1853 to 1854
Rev. S. Vonnieda and Rev. H. Kumler, Jr. ....	1854
Rev. S. Vonnieda and T. N. Sowers .....	1855 to 1861
T. N. Sowers and J. B. King .....	1861 to 1864
T. N. Sowers and Rev. W. J. Shuey .....	1864 to 1865
Rev. W. J. Shuey and T. N. Sowers .....	1865
Rev. W. J. Shuey and Rev. Wm. McKee .....	1865 to 1866
Rev. W. J. Shuey .....	1866 to 1897
Rev. W. R. Funk .....	1897

## EDITORS OF THE "RELIGIOUS TELESCOPE."

Rev. Wm. Rhinehart .....	1834 to 1839
Rev. Wm. Hanby .....	1839 to 1845
Rev. D. Edwards .....	1845 to 1849
Rev. Wm. Hanby .....	1849 to 1852
Assistant: Rev. John Lawrence .....	1850 to 1852
Rev. John Lawrence .....	1852 to 1864
Rev. D. Berger .....	1864 to 1869
Rev. M. Wright .....	1869 to 1873
Assistant: Rev. D. Berger .....	1869 to 1873
Rev. M. Wright and Rev. W. O. Tobey, A. M. ....	1873 to 1877
Rev. J. W. Hott, D. D. ....	1877 to 1889
Assistants: Rev. W. O. Tobey, A. M. ....	1877 to 1881
Rev. M. R. Drury, A. M. ....	1881 to 1889
Rev. I. L. Kephart, D. D. ....	1889
Associates: Rev. M. R. Drury, D. D. ....	1889 to 1897
Rev. A. P. Funkhouser .....	1897 to 1898
Rev. G. M. Mathews, D. D. ....	1898

## EDITORS OF SABBATH-SCHOOL PERIODICALS.

Bishop D. Edwards .....	1854 to 1857
Rev. Alex. Owen .....	1857 to 1859
Rev. S. Vonnieda .....	1859 to 1869
Rev. D. Berger, D. D. ....	1869 to 1893
Associate: Rev. J. W. Etter, D. D. ....	1889 to 1893
Rev. J. W. Etter, D. D. ....	1893 to 1895
Rev. D. Berger, D. D. ....	1895 to 1897
Associate: Rev. H. A. Thompson, D. D., LL. D. ....	1893 to 1897
Rev. H. A. Thompson, D. D., LL. D. ....	1897 to 1901
Associate: Col. Robert Cowden, Lit. D. ....	1897 to 1901
Rev. H. H. Fout, D. D. ....	1901

## EDITORS OF "UNITY MAGAZINE."

Bishop David Edwards .....	1853 to 1857
Rev. Alex. Owen .....	1857 to 1859

## EDITORS OF "QUARTERLY REVIEW."

Rev. J. W. Etter, D. D. ....	1889 to 1893
Associates: Rev. G. A. Funkhouser, D. D. ....	1891 to 1892
Rev. J. P. Landis, D. D., Ph. D. ....	1891 to 1892
Rev. A. W. Drury, D. D. ....	1891 to 1892
Professors of Union Biblical Seminary .....	1893

Rev. G. M. Mathews, D. D. ....	1894 to 1898
Rev. H. H. Fout, D. D. ....	1898 to 1901

EDITOR OF "YOUNG PEOPLE'S WATCHWORD."

Rev. H. F. Shupe .....	1893 .....
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EDITORS OF GERMAN PAPERS.

Rev. John Russel (unofficial) .....	1840 to 1841
Rev. Jacob Erb .....	1841 to 1842
Rev. N. Altman .....	1846 to 1847
Rev. D. Strickler .....	1847 to 1851
Rev. Henry Staub .....	1851 to 1855
Rev. Julius Degmeyer .....	1855 to 1858
Rev. S. Vonnieda .....	1858 to 1866
Rev. Ezekiel Light .....	1866 to 1869
Rev. William Mittendorf .....	1869 to 1885
Rev. Ezekiel Light .....	1885 to 1889
Rev. William Mittendorf .....	1889 to 1893
Rev. Ezekiel Light, D. D. ....	1893
Rev. William Mittendorf <sup>1</sup> .....	1893 to 1895
Rev. E. Lorenz <sup>1</sup> .....	1895 to 1900
Rev. A. Schmidt ( <i>Botschafter</i> ) .....	1900
Rev. H. J. Fischer ( <i>Jugend Pilger</i> ) .....	1900

EDITORS OF "WOMAN'S EVANGEL."

Mrs. L. R. Keister, M. A. ....	1882 to 1893
Associate: Mrs. L. K. Miller, M. A. ....	1888 to 1893
Mrs. L. K. Miller, M. A. ....	1893

GENERAL CHURCH TREASURER.

Rev. Wm. McKee, D. D. ....	1901 .....
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SECRETARIES OF THE BOARD OF MISSIONS.

Rev. J. C. Bright .....	1853 to 1857
Rev. D. K. Flickinger, D. D. ....	1857 to 1885
(Rev. J. C. Bright acted as Secretary for a number of months during 1857 and 1858, but was compelled by declining health to leave the work.)	
Rev. Z. Warner, D. D. <sup>2</sup> .....	1885 to 1887
Rev. Wm. McKee, Acting Secretary .....	1887 to 1888
Rev. B. F. Booth, D. D. <sup>1</sup> .....	1888 to 1893
Rev. W. M. Bell, D. D. ....	1893 .....

TREASURERS OF THE BOARD OF MISSIONS.

Rev. John Kemp .....	1853 to 1869
Rev. Wm. McKee .....	1869 to 1873
Rev. J. W. Hott .....	1873 to 1877
Rev. J. K. Billheimer .....	1877 to 1885
Rev. Wm. McKee, D. D. ....	1885 .....

SECRETARIES OF CHURCH-ERECTION SOCIETY.

Secretaries of Board of Missions .....	1872 to 1889
Rev. John Hill <sup>2</sup> .....	1889 to 1890
Rev. Wm. McKee, Acting Secretary .....	1890 to 1893
Rev. C. I. B. Brane, A. M. <sup>2</sup> .....	1894 to 1894
Rev. W. M. Weekley .....	1895 .....

<sup>1</sup> Died.      <sup>2</sup> Resigned.



## TREASURERS OF CHURCH-ERECTION SOCIETY.

Treasurers of Board of Missions .....1872 to 1901

## SECRETARIES OF WOMAN'S MISSIONARY ASSOCIATION.

Mrs. L. R. Kelster, M. A. ....1881 to 1893  
 Mrs. B. F. Witt .....1893 .....

## SECRETARIES OF THE SABBATH-SCHOOL ASSOCIATION.

Rev. I. Crouse .....1865 to 1877  
 Col. Robert Cowden, Lit. D., Associate Editor of the  
 Sunday-School Literature, 1897-1901 .....1877 .....

## GENERAL MANAGER OF UNION BIBLICAL SEMINARY.

Rev. D. R. Miller, D. D. ....1885 to 1897  
 Rev. W. J. Shuey .....1897 to 1901  
 C. M. Brooke .....1901 .....

## GENERAL CHURCH BOARDS.

1901-1905.

## BOARD OF TRUSTEES OF THE CHURCH.

Bishop J. S. Mills, D. D., Ph. D., Rev. W. M. Weekley, Bishop  
 E. B. Kephart, D. D., LL. D., Prof. A. W. Drury, D. D., Bishop  
 N. Castle, D. D., Bishop J. W. Hott, D. D., LL. D., Judge J. A.  
 Shauck, W. M. Bell, D. D., W. McKee, D. D., F. H. Rike, Rev.  
 J. L. Grimm, Rev. G. P. Hott.

## BOARD OF MISSIONS.

Meets annually. Bishop N. Castle, D. D., *President*. *Vice-presi-*  
*dents*, Bishop E. B. Kephart, D. D., LL. D., Bishop J. W. Hott, D.  
 D., LL. D., Bishop J. S. Mills, D. D., Ph. D. *Directors*, Rev. H. S.  
 Gabel, Rev. W. H. Washinger, Rev. J. A. F. King, Rev. S. C.  
 Coblentz, Rev. C. C. Bell, Rev. A. W. Ballinger, John Dodds,  
 Esq., Hon. W. H. Ulrich, L. O. Miller, Esq., Rev. W. M. Bell,  
*Secretary*; Rev. Wm. McKee, *Treasurer*; Rev. C. Whitney, *Field*  
*Secretary*. *Executive Committee*, Rev. G. M. Mathews, D. D.,  
*President*; Rev. Wm. M. Bell, *Secretary*; Rev. Wm. McKee, Rev.  
 W. M. Weekley, Rev. H. A. Thompson.

## CHURCH-ERECTION BOARD.

Includes the same members as the Board of Missions, the two  
 boards, by action of the General Conference of 1897, being iden-  
 tical.

## WOMAN'S MISSIONARY ASSOCIATION.

Meets annually. Board of Trustees is elected annually. Mrs.  
 L. K. Miller, *President*, Dayton, Ohio; Mrs. L. R. Harford, *First*  
*Vice-President*, Omaha, Nebraska, 1550 Georgia Avenue; Mrs. G.  
 A. Funkhouser, *Second Vice-President*, Dayton, Ohio; Mrs. Benj.  
 Marot, *Third-Vice-President*, Dayton, Ohio; Mrs. B. F. Witt,  
*Corresponding Secretary*, Dayton, Ohio; Mrs. L. O. Miller, *Re-*  
*cording Secretary*, Dayton, Ohio; Mrs. D. L. Rike, *Treasurer*,  
 Dayton, Ohio; Mrs. S. D. Faust, Dayton, Ohio; Mrs. Lida M.  
 West, Smithville, Ohio.

SUNDAY-SCHOOL BOARD.

Meets annually. Rev. W. Z. Roberts, *President*; Rev. H. H. Fout, D. D., *Recording Secretary*; Reverends William Williamson, C. J. Kephart, D. D., B. W. Bowman, and W. A. Dickson; Colonel Robert Cowden, *General Secretary*.

TRUSTEES OF THE PUBLISHING HOUSE.

Meet annually. Prof. S. D. Faust, D. D., S. E. Kumler, Rev. C. J. Burkert, Hon. Matt. Edmonds, George Miller, D. D., Rev. L. W. Stahl, D. W. Sprinkle, D. D., E. K. Smith, M. D., Hon. T. J. Harbaugh.

DIRECTORS OF UNION BIBLICAL SEMINARY.

Meet annually. D. R. Miller, D. D., W. R. Funk, D. D., Rev. J. W. Lilly, Hon. S. E. Kemp, Rev. E. S. Lorenz, Rev. G. W. Deaver, Rev. H. Doty, Rev. M. R. Drury, Rev. J. H. Snyder.

BOARD OF EDUCATION.

Meets annually. Bishop E. B. Kephart, D. D., LL. D., *President*; Bishop J. S. Mills, D. D. Ph. D., Bishop N. Castle, D. D., L. Bookwalter, D. D., G. A. Funkhouser, D. D., G. M. Mathews, D. D., I. L. Kephart, D. D., President W. E. Schell, J. P. Landis, D. D., T. J. Sanders, Ph. D., Rev. C. M. Brooke, H. U. Roop, Ph. D.

HISTORICAL SOCIETY.

Meets annually, and elects officers annually. The officers for 1901-1902 are: *President*, Bishop E. B. Kephart, D. D., LL. D.; *Vice-Presidents*, Bishop N. Castle, D. D., Bishop J. W. Hott, D. D., Bishop J. S. Mills, D. D., Ph. D.; *Secretary*, Rev. A. W. Drury, D. D., Dayton, Ohio; *Treasurer*, Rev. D. Berger, D. D., Dayton, Ohio; *Librarian*, J. L. Senseney, Dayton, Ohio. *Board of Managers*, Rev. Wm. McKee, D. D., Rev. H. A. Thompson, D. D., Rev. S. D. Faust, D. D., Rev. T. J. Sanders, Ph. D., Rev. J. H. Snyder, D. D., Rev. H. U. Roop, Ph. D.

YOUNG PEOPLE'S CHRISTIAN UNION.

OFFICERS.

*President*, Prof. J. P. Landis, Ph. D., Dayton, Ohio; *Vice-Presidents*, J. P. Knisely, Steelton, Pa.; Rev. O. C. Wright, Columbus, Ohio; Rev. M. B. Spayd, Decatur, Ill.; Rev. J. S. Pitman, Los Angeles, Cal.; *Corresponding Secretary*, Rev. C. W. Brewbaker, Ph. B., Canton, Ohio; *Recording Secretary*, Miss Lizzie Sheets, Vermilion, Ill.; *Treasurer*, E. Jay Rogers, Dayton, Ohio; *Junior Superintendent*, Rev. W. A. Dickson, Dillsburg, Pa.

EXECUTIVE COUNCIL.

Prof. J. P. Landis, *President*; Rev. C. W. Brewbaker, *Secretary*; Isaac B. Haak, Myerstown, Pa.; Rev. M. R. Drury, D. D., Toledo, Iowa; Rev. H. F. Shupe, Dayton, Ohio (elected by the Y. P. C. U.); Rev. S. S. Hough, Altoona, Pa.; Rev. F. P. Roselot, Toledo, Ohio; Rev. J. E. Shannon, Marion, Ind. (elected by the General Conference).

## EDUCATIONAL INSTITUTIONS.

- Otterbein University*—Westerville, Ohio. Founded, 1847.  
*Western College*—Toledo, Iowa. Founded, 1856.  
*Lane University*—Lecompton, Kansas. Founded, 1865.  
*Philomath College*—Philomath, Oregon. Founded, 1865.  
*Westfield College*—Westfield, Illinois. Founded, 1865.  
*Lebanon Valley College*—Annville, Pennsylvania. Founded, 1866.  
*Ruskin College*—Avalon, Missouri. Founded as *Academy*, 1869; as *College*, 1881.  
*York College*—York, Nebraska. Founded, 1890.  
*Union Biblical Seminary*—Theological—Dayton, Ohio. Founded, 1871.  
*Shenandoah Institute*—Dayton, Virginia. Founded 1876.  
*Edwards Academy*—White Pine, Tennessee. Founded, 1877.  
*Erie Conference Seminary*—Sugar Grove, Warren County, Pennsylvania. Founded, 1884.  
*Rufus Clarke and Wife Training-School*—Shengeh, West Africa. Founded, 1887.  
*Washington Seminary*—Huntsville, Washington. Founded, 1878.  
*Desired information may be obtained from the Presidents and Principals of these institutions.*

## HISTORICAL OUTLINE.

- PHILIP WILLIAM OTTERBEIN was born in Germany, 1726; came to America as a Missionary, 1752; Pastor in Baltimore, 1774 until his death, 1813; Bishop in the United Brethren Church, 1800-1813.  
 Religious Movement under Otterbein and Boehm, 1766-1800.  
 First Conference, Baltimore, Maryland, 1789.  
 Church Formally Organized in Frederick County, Maryland, 1800.  
 First General Conference, Mt. Pleasant, Pennsylvania, 1815.  
 Confession of Faith Revised and Formally Adopted, 1815.  
 First Sunday School Organized, in Corydon, Indiana, 1820.  
 Publishing House Established at Circleville, Ohio, 1834.  
 Constitution Adopted, First, 1837; Second, 1841.  
 First College Founded, Otterbein University, 1847.  
 Home, Frontier, and Foreign Missionary Society Organized, 1853.  
 Missionary Work in Africa Begun, 1855.  
 Sunday-School Association Organized, 1865.  
 Board of Education Organized, 1869.  
 Church-Erection Society Organized, 1861.  
 Missionary Work in Germany Begun, 1870.  
 Union Biblical Seminary Founded, 1871.  
 Woman's Missionary Association Organized, 1875.  
 Woman's Missionary Association Work in Africa Begun, 1877.  
 Missionary Work Among the Chinese on the Pacific Coast Begun, 1882.  
 Missionary Work in China Begun, 1889.  
 Woman's Missionary Association Work in Philippines Begun, 1901.  
 Amended Constitution and Revised Confession of Faith Adopted, 1889.  
 Young People's Christian Union Organized, June 5, 1890.  
 Los Angeles Mission Begun, 1891.  
 Japanese Mission Established, 1895.  
 Missionary Work in Porto Rico Begun, 1899.  
 Territory occupied, United States, Canada, and Missions in Germany, Africa, Japan, China, Porto Rico, and the Philippines.

GROWTH IN MEMBERSHIP.

1813 <sup>1</sup> .....	10,000	1861.....	94,453	1894.....	223,638
1820 <sup>1</sup> .....	9,000	1870.....	118,055	1895.....	233,204
1835 <sup>1</sup> .....	20,000	1880.....	157,835	1896.....	238,782
1845 <sup>1</sup> .....	30,000	1890.....	197,123	1897.....	243,183
1850 <sup>1</sup> .....	40,000	1892.....	203,893	1900.....	243,841
1853 <sup>1</sup> .....	47,000	1893.....	204,517		

<sup>1</sup> Estimated.

GENERAL CONFERENCES.

- 1815—Mt. Pleasant, Pennsylvania.
- 1817—Mt. Pleasant, Pennsylvania.
- 1821—Mr. Dewalt Mechlin's, Fairfield County, Ohio.
- 1825—Jacob Shaup's, Tuscarawas County, Ohio.
- 1829—Mr. Dewalt Mechlin's, Fairfield County, Ohio.
- 1833—Mr. George Dresbach's, Pickaway County, Ohio.
- 1837—Germantown, Ohio.
- 1841—Dresbachs' Church, Pickaway County, Ohio.
- 1845—Circleville, Pickaway County, Ohio.
- 1849—Germantown, Ohio.
- 1853—Miltonville, Ohio.
- 1857—Cincinnati, Ohio.
- 1861—Westerville, Ohio.
- 1865—Western, Iowa.
- 1869—Lebanon, Pennsylvania.
- 1873—Dayton, Ohio.
- 1877—Westfield, Illinois.
- 1881—Lisbon, Iowa.
- 1885—Fostoria, Ohio.
- 1889—York, Pennsylvania.
- 1893—Dayton, Ohio.
- 1897—Toledo, Iowa.
- 1901—Frederick, Maryland.

ORGANIZATION OF ANNUAL CONFERENCES.

First conference of ministers of the East was held in 1789.

A second conference of ministers was held in 1791.

Following these, necessary business was transacted at "Big meetings," or on the authority of two or more preachers,—1792-1799.

The original conference in the East was constituted in 1800.

TIME OF ORGANIZATION.

*The First Six Conferences were:*

Original Conference .....	1800
Miami .....	1810
Muskingum .....	1818
Scioto .....	1825
Indiana .....	1830
Pennsylvania and Virginia Conferences made separate.	1831
Allegheny .....	1839
Arkansas Valley .....	1881
Auglaize (first called Maumee, not now a conference).	1853
California .....	1864
Central Illinois (now part of Northern Illinois) .....	1865
Central Ohio (no longer a conference) .....	1878
Chickamauga Mission District (colored) .....	1896

Colorado	1872
Columbia River (first called Cascade, then Walla Walla)	1865
Dakota (not now a separate conference)	1871
Des Moines	1861
East German (now part Eastern Pennsylvania)	1870
East Nebraska	1873
East Ohio (by union of Muskingum and Western Reserve)	1866
Eastern Pennsylvania (formerly East Pennsylvania and Eastern)	1901
East Pennsylvania (now part of Eastern Pennsylvania)	1847
East Tennessee	1897
Eastern (formerly East German, now part of Eastern Pennsylvania)	1870
Elkhorn (now not a separate conference)	1882
Elkhorn and Dakota united (now Northern Nebraska)	1885
Erie	1853
Fox River (now not a separate conference)	1861
Germany	1879
Hagerstown (the original conference, no longer distinctly preserved)	1800
Illinois	1845
Indiana (formerly Southern Indiana)	1830
Iowa	1845
Kansas (now Northeast Kansas)	1857
Kentucky	1850
Louisiana	1901
Lower Wabash (by division of Wabash)	1858
Maryland (now part of Pennsylvania)	1887
Miami	1810
Michigan (first called North Michigan)	1862
Minnesota	1857
Missouri	1858
Muskingum (now part of East Ohio)	1818
Neosho	1870
New South	1901
North Michigan (first called Saginaw, now united with the Michigan)	1877
North Ohio (not now a conference)	1853
Northwest Kansas (first called West Kansas)	1879
North Nebraska (till 1901 Elkhorn and Dakota)	1885
Northeast Kansas (till 1901 Kansas)	1857
Northern Illinois (from Central Illinois and Rock River)	1901
Ohio German	1853
Oklahoma	1897
Ontario (first called Canada)	1856
Oregon	1855
Parkersburg (now West Virginia)	1858
Pennsylvania (by division of Hagerstown Conference; territory increased in 1901)	1831
Rock River (now part of Northern Illinois)	1853
St. Joseph	1846
Sandusky (territory increased 1901)	1834
Scioto (now part of Southeast Ohio)	1825
Sherbro (now West Africa)	1884
Southeast Ohio (from Scioto and part of Central Ohio)	1901
Southern Indiana (now Indiana)	1830
Southern Missouri (first called Southwest Missouri, not now a conference)	1881
Southwest Kansas (now reunited with Arkansas Valley)	1893

Tennessee (now East Tennessee) .....	1866
Tennessee River .....	1896
Upper Wabash .....	1858
Virginia (by division of Hagerstown Conference) .....	1831
Virginia Mission District (colored) .....	1897
Wabash (no longer distinctly preserved) .....	1835
West Africa (formerly Sherbro) .....	1834
West Nebraska .....	1878
West Tennessee River (now Tennessee River) .....	1897
West Virginia (formerly Parkersburg) .....	1858
Western Reserve (now part of East Ohio) .....	1853
White River (now Central Indiana) .....	1846
Wisconsin .....	1858

U. B. CHURCH AND SUNDAY SCHOOLS.

1. Church Originated ..... 1766-1800
2. First-Known Sunday School near Corydon, Indiana ..... 1820
3. First Sunday School in Otterbein's Church, Baltimore, Maryland ..... 1827
4. First Sunday-School Song-Book, Words Only ..... 1842
5. First Mention of "Sabbath School" in Book of Discipline ..... 1849
6. First Children's Paper Published ..... 1854
7. First Organization of Sunday-School Board of Managers ..... 1865
8. First Notes on International Sunday-School Lessons, at Commencement of System, January ..... 1873
9. First Sunday-School Song-Book with Music ..... 1873
10. First Sunday-School Library Published ..... 1874
11. First Sunday-School Normal Class, at Gallon, Ohio. .... 1876
12. First Sunday-School Normal Institute, Chautauqua Method, Arcanum, Ohio, October ..... 1877
13. First Children's Day, July 4 ..... 1880
14. First Sunday-School Assembly, Lisbon, Iowa, August ..... 1880
15. Organization of Home Reading Circle ..... 1881
16. Organization of Bible Normal Union, October 19 ... 1886
17. Adoption of Plan of Annual Examination on International Sunday-School Lessons, April ..... 1890
18. General Movement Toward Introduction of Home Department in Sunday School, September 14 ..... 1891

STATISTICAL.

Number in Sunday Schools—

1865 .....	78,099	1885 .....	194,758
1870 .....	128,842	1890 .....	245,447
1875 .....	160,900	1895 .....	286,428
1880 .....	185,960	1896 .....	290,861
		1900 .....	296,682

Chautauqua Normal Union, 1874-1884 .....	500
Assembly Normal Union, January 1, 1884-October 19, 1886 .....	524
Bible Normal Union, October 19, 1886-April 24, 1901..	5,120

STATISTICAL SUMMARY.

The returns from the conferences for 1900 show 4,229 organized churches, 1,897 itinerants, 516 local preachers, and a membership of 243,841. The Y. P. C. U. societies number 1,567, with a membership of 60,687, and the Sunday schools 3,658, with 259,925 scholars enrolled, and 36,757 teachers and officers. The sum of \$1,521,227 was contributed by the members to promote the objects of the Church, and the church-houses and parsonages were valued at \$6,413,748.

**CHURCH STATISTICS OF THE UNITED STATES FOR THE  
YEAR 1900.**

DENOMINATIONS.	Churches.	Value of Church Property.	Members.
Adventists (8 bodies).....	1,797	\$1,236,345	65,103
Baptists, Freewill .....	1,536	3,115,642	84,381
Baptists, Regular (Colored) .....	12,462	9,082,587	1,292,394
Baptists, Regular (North) .....	7,836	49,524,504	817,534
Baptists, Regular (South).....	17,824	18,152,599	1,387,060
Baptists, Primitive.....	3,500	1,591,551	125,000
Baptists (8 other bodies).....	1,549	861,240	79,371
Brethren, River (4 bodies) .....	111	81,350	3,427
Brethren, Plymouth (4 bodies).....	314	1,465	6,681
Catholics, Roman .....	12,293	\$118,069,746	7,474,850
Catholics (6 other bodies) .....	48	301,620	28,589
Christians (2 bodies).....	1,457	1,775,202	109,821
Christian Scientists.....	221	40,666	8,724
Communist Societies (Shakers and 7 other bodies) .....	32	106,800	4,049
Congregationalists .....	5,400	43,335,437	580,000
Disciples of Christ.....	8,768	12,206,038	871,017
Dunkards (4 bodies).....	1,016	1,362,631	74,644
Episcopalians (2 bodies) .....	5,897	82,835,418	600,764
Evangelical (2 bodies).....	2,945	4,785,680	147,849
Friends (4 bodies) .....	1,063	4,541,334	107,803
German Evangelical Synod .....	978	4,614,490	175,667
Jewish Congregations (2 bodies).....	542	9,754,275	138,500
Latter Day Saints (2 bodies) (Mormons)...	983	1,051,791	223,587
Lutherans, General Synod .....	1,465	8,919,170	169,871
Lutherans, United Synod in South.....	382	1,114,065	35,110
Lutherans, General Council.....	1,720	11,119,286	302,355
Lutherans, Norwegian Church in America	551	806,825	56,221
Lutherans, Synodical Council.....	2,234	7,804,313	456,833
Lutherans, United Norwegian.....	1,028	.....	107,830
Lutherans (12 other bodies).....	1,873	1,337,275	182,664
Mennonites (12 bodies).....	550	643,800	41,541
Methodist, Episcopal.....	23,800	96,723,408	2,530,448
Methodist, African.....	4,425	6,468,280	497,350
Methodist, African, Zion.....	1,605	2,714,128	394,562
Methodist, Protestant.....	2,200	3,683,397	162,789
Methodist, South.....	16,000	18,775,362	1,332,210
Methodist, Colored.....	3,672	1,713,366	128,815
Methodist (11 other bodies).....	1,755	2,062,298	77,562
Moravians .....	96	681,250	12,555
Presbyterian, in United States .....	7,103	74,455,200	876,520
Presbyterian, Cumberland .....	2,881	3,515,510	184,138
Presbyterian, United.....	896	5,408,084	104,088
Presbyterian, South.....	2,713	8,812,152	199,167
Presbyterian (eight other bodies) .....	757	2,678,151	52,321
Reformed Church in America.....	589	10,340,159	98,882
Reformed Church in United States.....	1,658	7,975,583	221,473
Salvation Army.....	612	38,150	22,000
United Brethren in Christ.....	4,097	4,292,643	215,718
United Brethren in Christ (Old Constitu- tion) .....	800	644,940	30,000
Unitarians .....	437	10,335,100	68,250
Universalists .....	792	8,054,333	46,188

# The Home, Frontier, and Foreign Missionary Society

OF THE

UNITED BRETHREN IN CHRIST,

---

*Organized by Act of General Conference  
in 1853.*

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REV. WM. M. BELL, D.D.,  
*General Secretary, Dayton, Ohio.*

REV. WM. McKEE, D.D.,  
*General Church Treasurer, Dayton, Ohio.*

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The Society supports missions in Africa, Germany, Japan and Porto Rico; home missions in Canada and the United States. The annual reports are published in *The Search Light*, the monthly publication of the society. The secretary of the board is the editor of its publications, and should be addressed for sample copies of the same, or on any other business pertaining to them. Persons wishing to make donations to the Society by will are requested to observe the following form:

## FORM OF BEQUEST.

I give and bequeath unto The Home, Frontier and Foreign Missionary Society of the United Brethren in Christ, organized by the General Conference of said Church, May 20, 1853, the sum of \$..... or the following described real estate, and the receipt of the treasurer of the Society shall be a sufficient discharge thereof to my executors.

Name.....



# The Church-Erection Society

OF THE

UNITED BRETHREN IN CHRIST.

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*Organized in 1872.*

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REV. W. M. WEEKLEY,  
*Corresponding Secretary, Dayton, Ohio.*

REV. WILLIAM MCKEE, D.D.,  
*General Church Treasurer, Dayton, Ohio.*

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The object of this Society is to aid in the erection of church-houses in places where it would be very difficult to build without such assistance. Money is loaned on good security, with interest, to such churches as receive the approval of the Board, the money to be returned within from two to five years.

Funds are secured by the regular contributions of the Church, and by special donations. Special gifts and bequests are earnestly solicited. Address

REV. W. M. WEEKLEY,  
*Corresponding Secretary, Dayton, Ohio.*

# The Woman's Missionary Association

## OF THE UNITED BRETHREN IN CHRIST.

*Organized in 1875.*

This Association at present conducts missions in Africa and China, and among the Chinese on the Pacific Coast. Its organization includes local Woman's Missionary Societies, Young Ladies' Bands, and Children's Bands. It publishes a monthly periodical—the *Woman's Evangel*, edited by Mrs. L. K. Miller, M.A., with Mrs. L. R. Harford as editorial correspondent. Price, 50 cents per annum.

### TRUSTEES AND OFFICERS.

Mrs. L. K. Miller, President, Dayton, Ohio; Mrs. L. R. Harford, First Vice-President, Omaha, Nebraska; Mrs. G. A. Funkhouser, Second Vice-President, Dayton, Ohio; Mrs. Benjamin Marot, Third Vice-President, Dayton, Ohio; Mrs. B. F. Witt, Corresponding Secretary, Dayton, Ohio; Mrs. L. O. Miller, Recording Secretary, Dayton, Ohio; Mrs. D. L. Rike, Treasurer, Dayton, Ohio; Mrs. S. D. Faust, Dayton, Ohio; Mrs. Lida M. West, Smithville, Ohio.

### MISSIONARIES.

#### CHINA.

Howard K. Shumaker, M.D.,	- - - - -	Canton, China
Miss Australia Patterson,	- - - - -	Canton, China
Regina M. Bigler, M.D.,	- - - - -	Canton, China
Rev. E. B. Ward,	- - - - -	Canton, China
Mrs. Bessie S. Ward,	- - - - -	Canton, China

#### AFRICA.

*Rev. J. R. King,	- - - - -	Freetown, W. Africa
*Mrs. Zella B. King,	- - - - -	Freetown, W. Africa
Rev. E. E. Todd,	- - - - -	Rotifunk, W. Africa
Mrs. Della Todd,	- - - - -	Rotifunk, W. Africa
†Rev. E. A. King,	- - - - -	Moyamba, Ronietta Dist., W. Africa
†Mrs. Callie King,	- - - - -	Moyamba, Ronietta Dist., W. Africa
Ellen Groenendyke,	- - - - -	Rotifunk, W. Africa
Zenora Griggs, M.D.,	- - - - -	Rotifunk, W. Africa
Minnie Eaton,	- - - - -	Moyamba, Ronietta Dist., W. Africa
Rev. W. S. Richards,	- - - - -	Rotifunk, W. Africa
Mrs. Emma K. Richards,	- - - - -	Rotifunk, W. Africa

#### PHILIPPINE ISLANDS.

Rev. E. S. Eby,	- - - - -	Manila
Rev. S. B. Kurtz,	- - - - -	Manila

\*At home on furlough.

†Elsmore, Kansas.

### FORM OF BEQUEST.

I give, devise, and bequeath to the Woman's Missionary Association of the United Brethren in Christ, the sum of \$....., to be applied to the purposes set forth in the Articles of Incorporation adopted March 28, 1881.

Name .....

Prompt notice of all bequests should be sent to the Corresponding Secretary.

# General Sabbath-School Board

OF THE

UNITED BRETHREN IN CHRIST.

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COL. ROBERT COWDEN, LIT.D.,

*General Secretary, Dayton, Ohio.*

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The object of this organization is to promote the cause of Sabbath-Schools by assisting indigent schools, by educating teachers, and by introducing the best methods of organization and work. The Board also conducts the Bible Normal Union, and written reviews of the International Lessons, quarterly.

## THE BIBLE NORMAL UNION

is organized on a plan similar to the Chautauqua Normal Union, and awards diplomas on completion of its course of study. Ask the secretary for Handbook for information, gratis.

## CHILDREN'S DAY.

The first Sunday in June is set apart for special children's services. It is requested that the collections taken on this day be forwarded to the Secretary of this Board for use in assisting needy schools. All schools should observe it.

For full particulars concerning the Bible Normal Union and Children's Day, and for general information, apply to

COLONEL ROBERT COWDEN,  
*General Secretary, Dayton, Ohio.*

He will also be pleased to come and assist you. Write him for terms.

# General Board of Education

OF THE

UNITED BRETHREN IN CHRIST.

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*Organized in 1869.*

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REV. S. D. FAUST, D.D.,  
*Corresponding Secretary, Dayton, Ohio.*

REV. WM. MCKEE, D.D.,  
*General Treasurer, Dayton, Ohio.*

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The object of this Board is to encourage education in the Church, by the publication of tracts, etc.; to collect and publish the educational statistics and report the condition of the educational institutions of the Church; to make recommendations to their managers; to harmonize courses of study; to prevent the unnecessary multiplication of schools; and to secure funds and loan them without interest, to assist in the education of indigent young persons who are preparing for ministerial or missionary work in the Church. Special attention is invited to the last object—the collection of an *Educational Beneficiary Fund*.

The Treasurer will be pleased to receive special gifts and bequests for this fund.

For special information, apply to the Secretary.

# Union Biblical Seminary,

DAYTON, OHIO.

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*Founded in 1871.*

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## COURSE OF STUDY.

The course of study embraces three years, and is similar to that of other theological institutions. Special attention is given to Sunday-school normal work.

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## FACULTY.

Rev. G. A. Funkhouser, D.D., LL.D., Senior Professor, Cherry Professor of Greek Exegesis and Homiletics.

Rev. J. P. Landis, D.D., Ph.D., Professor of Old Testament Theology and Exegesis.

Rev. A. W. Drury, D.D., Professor of Systematic Theology.

Rev. S. D. Faust, D.D., Professor of Church History.

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## GENERAL MANAGER.

Rev. C. M. Brooke, Dayton, Ohio, to whom letters of inquiry may be addressed. Bequests and donations to the Endowment Fund or Contingent Fund are solicited.

# HISTORICAL SOCIETY

OF THE

UNITED BRETHREN IN CHRIST.

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BISHOP E. B. KEPHART, D.D., LL.D.,  
*President, Westerville, Ohio.*

REV. A. W. DRURY, D.D.,  
*Corresponding Secretary, Dayton, Ohio.*

J. L. SENSENY,  
*Librarian, Dayton, Ohio.*

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This Historical Society was organized and incorporated in 1885, and has been recognized and approved by the General Conference of the Church. It is under the control of a Board of Managers, elected annually by the Society. Its office, library, and museum are located in the Publishing House, Dayton, Ohio.

Any member of the Church may become a member, upon approval of the Board of Managers, by the payment of an initiation fee of one dollar, and one dollar annually thereafter.

The object is "to collect and preserve information in connection with the rise and progress of the Church of the United Brethren in Christ; also, objects of curiosity and interest in the form of manuscripts, books, pamphlets, medals, portraits, etc."

The Society already possesses a valuable collection of books, pamphlets, records, manuscripts, letters, pictures, and relics. Persons having knowledge of any such articles of value and interest to the Church will please communicate with the Secretary. Articles may be donated or only deposited for safe keeping.

# Young People's Christian Union

OF THE

UNITED BRETHREN IN CHRIST.

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PROF. J. P. LANDIS, D.D., PH.D.,  
*President, Dayton, Ohio.*

REV. CHAS. W. BREWBAKER, PH.M.,  
*Corresponding Secretary, Canton, Ohio.*

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The object of this Union is to unite all the young people's Christian societies of the denomination into a working band for "mutual helpfulness, for stimulating Church loyalty and an intelligent interest in the various Church enterprises." Its motto is, "For the glory of God and the salvation of men." Its work is done enthusiastically by the young people, and its life has a large influence in the Church.

Membership in the Union is secured by the adoption of a single clause as a part of the constitution of the local society, and the payment of the annual fee to the Treasurer through the Conference Secretary. When the Conference is not organized, the fee is to be paid directly to the General Treasurer.

The conventions are held biennially, beginning June, 1890. The direction of the work is in the hands of the Executive Council.

Young People's Day is the first Sunday in May of each year. Special programs are arranged.

For special information, read the *Watchword*, or write to the Corresponding Secretary.

# FESTAL DAYS.

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There are certain days which, by common consent or by special designation, are recommended by the Church as especially worthy of celebration because of the emphasis of some important facts and events. Therefore pastors should call the attention of their people to, and encourage their Sunday Schools, Young People's Societies, and Churches to make special provisions and employ the best possible helps for their celebration.

To aid in making these occasions particularly interesting, impressive, and helpful, the U. B. Publishing House, at Dayton, Ohio, will furnish for each occasion the latest and best helps for the following days, viz.:

## I. CHRISTMAS.

*The Anniversary of the World's Redeemer.* In the long ago, a winter of man's ruined estate obtained. It was *cold, cheerless, and dark.* Later "the dayspring from on high" visited the world. The "bright and morning star" dawned and the "sun of righteousness" arose on the snowy landscape. The darkness began to recede, the cold air became enlivened, and balmy breezes aroused the stupid. Shepherds heard a song of heaven's choir: "Peace, on Earth Good Will to Men." In Bethlehem a child is born whose name is **EMANUEL—GOD WITH MEN**—in whom a universal brotherhood of mankind obtains. The birth of *Jesus—Emanuel*—we celebrate on **CHRISTMAS**. This celebration appropriately is in acts of devotion, songs of praise, signals of gratitude, and in manifest tenderness and beneficence toward the suffering and destitute.

## II. EASTER DAY

Has properly been called the "Sunday of Joy," "The Bright Day," "The Day of Victory." For centuries past the words of Easter greeting and the responses thereto have been "*Christ is risen*,"—"Yes, *Christ is risen indeed.*" The season, with vegetation springing into new life, with opening flowers and singing birds, is quite suggestive of the **Resurrection Morning**. Christians have wisely seized the opportunity in the observance of this day to emphasize the story of the **RESURRECTION OF OUR LORD**. "This is the day the Lord hath made: we will rejoice and be glad in it."

## III. CHILDREN'S DAY.

By some this has been called "*Childermas*," by others "*Innocent's Day*." In the United Brethren Church it of late years has grown into great favor, and its observance is greatly on the increase. It is designed to remind the young that the Church is interested in them, that they are related to the kingdom of heaven, that Christ loves them, and that he calls them to engage with him in elevating the race and making the world better.

## IV. HARVEST HOME.

The ancient Greeks observed a festival which some call "*The Feast of all Saints*." The American Indians observed what they called "*Summer of all Saints*." That the mindfulness of our Heavenly Father in the bestowal of temporal blessings as peculiarly manifest in abundance of crops might be emphasized, that our common gratitude to Him might be proclaimed, and that the social nature of man and the doctrine of a universal brotherhood be strengthened, such special day was named and should have greater recognition.

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U. B. Publishing House, Dayton



# THE RELIGIOUS TELESCOPE

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THE WEEKLY OFFICIAL PAPER

OF THE

UNITED BRETHREN IN CHRIST.

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*Every member* of the United Brethren Church should be a *regular reader* of this paper. Only by reading it constantly can any one obtain such knowledge of the Church, and all its interests, as every member should possess. But it not only contains important Church news; it also presents each week a large variety of general religious, literary, and secular reading, adapted to all ages. It is now in its second half-century of existence, and in matter and form is abreast with the times. If you are not a subscriber, send for it **AT ONCE**, and do not deprive yourself and your family of its elevating influence for another week. You may give your subscription to your pastor, or send it direct to the publisher.

It is a 32-page paper, well printed, and handsome in appearance. Terms, \$2.00 per year, in advance; in clubs of five or more, \$1.75; in clubs of ten or more, \$1.50, cash in advance. Address

REV. W. R. FUNK,  
Dayton, Ohio.

# Sunday-School Periodicals.

All Sunday-school workers are requested to examine our line of SUNDAY-SCHOOL PERIODICALS, which embrace a Magazine for Teachers, and Lesson Helps and Papers for schools of various ages.

## Our Bible Teacher.

A Monthly Teachers' Magazine, containing extensive and valuable comments upon the International Series of Lessons, and, in addition, exercises for the blackboard, lesson dictionary, map, opening exercises, Bible normal outlines, and miscellaneous editorial and other contributions. It is ably edited and is issued in handsome style, with good type and first-class paper. Single copy, per annum, 60 cents. *Club Rates*: Five copies or more, to one address, 50 cents per copy, per annum. Send for sample.

## Our Bible-Lesson Quarterly.

For advanced scholars. Thirty-two pages. Issued on the first of January, April, July, and October of each year. This Quarterly contains the lessons for three months, in a neat cover, and, when space will allow, several pages of original music, prepared expressly for this Quarterly. To make all the lessons available to classes, subscriptions must be sent in before the beginning of the calendar quarters, January 1, April 1, July 1, and October 1. Not less than five copies should be ordered at one time. Price, 12 cents per copy, per annum; at the same rate for three, six, or nine months.

## Our Intermediate Bible-Lesson Quarterly.

For intermediate scholars. Issued on the first of January, April, July, and October of each year. Thirty-two pages, with a lesson on each page. It has a neat cover, and may be severed by drawing a knife through the back, and be distributed in leaves every week if preferred. No orders for less than 15 copies will be received. Subscriptions must begin on the first of January, April, July, or October. Price, 6 cents per copy, per annum; the same rate for three, six, or nine months. In ordering, the word *Intermediate* must be given.

## Home Department Quarterly.

Forty pages. Price, 12 cents per annum, 3 cents per quarter. It is designed to assist in the study of the Sunday-school lesson in the home.

## Children's Friend.

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